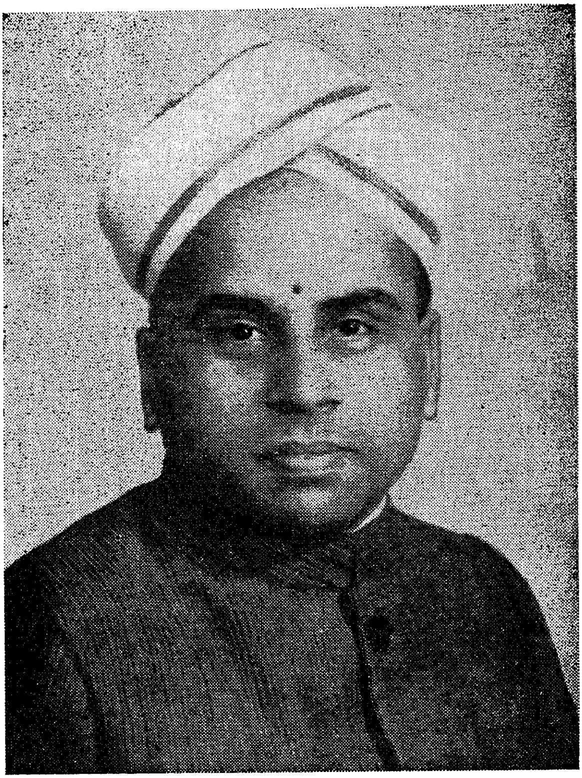
ORIGIN AND SPREAD OF THE TAMILS

KAZHAGAM



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Publishers' Note

This book is an addition to the existing series of books published by this house to bring the glory of the ancient Tamil Society, Tamil Culture and Tamil country to the notice of the present younger generation of this country and the scholars interested in Tamiliology, all over the world.

The younger generation completely unaware of the original culture of the Tamils, is losing itself in the cause of or in imitating the less famous or not too ancient cultures of the other lands, instead of making attempts to propagate and spread the glory of the noble culture of its mother-land throughout the world.

This book was originally published in 1947 and had gone out of print long ago. This and other works of the late Professor, V. R. Ramachandra Dikshitar, well-know historian, have been in great demand in the circle of scholars. This Society in order to satisfy the long-felt needs has plans to re-publish these works, one after the other. All these have been possible only with the co-operation of the author's son, Thiru R. Srinivasan, B.E., to whom our thanks are due in no small measure.

We hope that this book will have a good response.

Foreword

Prof. K. R. Hunumanthan
(Chief Professor of History, Presidency College, Madras)

I deem it a great privilege to have been asked to write a foreword to the re-publication of the learned lectures of Dr. V. R. R. Dikshitar, a veteran research scholar of the Madras University. Dr. Dikshitar needs no special introduction to the Tamil public and the historians of South India in whose hearts he has won an esteemed place by his scholarly works such as "Studies in Tamil Literature and History", "Silappathikaram", "War in Ancient India", "Matsyapurana" etc. It is a well known fact that he was one of those pioneers who fondly nurtured Tamil Studies while it was still in its infant stage.

In these two lectures, reproduced here in this present volume, Dr Dikshitar has attempted to solve the riddle of the origin of the Dravidians a riddle which even now baffles historians. Throughout these lectures he stoutly maintains the theory of indigenous origin of the Dravidians or the ancient Tamils by which appellation he prefers to call them. To prove his theory he has brought into focus his sound scholarship in

archaeology and linguistics. He has also examined and exploded the theory of foreign origin of the Dravidians. In doing so, he has joined hands with such eminent scholars as P. T. Srinivasa Iyangar and M. S. Poornalingam Pillai.

"Dravida" he contends "was the home of the ancient Tamils and the so called Mediterranean race had its origin in peninsular India which was part of the original Dravidian home which was in the submerged continent that connected South India with Africa when the Indo-Gangetic basin had not probably been formed." This is indeed a bold assertion. The theory that South Africa, South India, South America and Australia formed part of a big continent called Lemuria which was the oldest part of the globe and then drifted away owing to geological changes is accepted by some geologists but they affirm that such changes took place some 50 million years ago when there was no sign of human beings at all on the earth. Archaeological researches by Leakyey and others have proved that skeletal remains of humam beings more ancient than Tamils have been found in East Africa and in the lands of the Fertile Crescent. The anthropologists contend that the Peking Man and the Java Man were more ancient than the Tamilian. As it is we have no evidence for an advanced culture in India before 3250 B.C. But in the Fertile Crescent arts and sciences rea-

ched unparallelled heights even in 3000 B.C. Only now some Finnish scholars have attempted to identify the Indus Valley Culture with Tamil Culture. More and more archaeological researches are yet to be made to prove the antiquity of the Tamils. In fact Dr. Dikshitar pleads for such archaeological excavations. Meanwhile he makes bold conjectures on the basis of existing archaeological and linguistic evidences.

He has contended that the similarities between the languages and institutions of the Mediterranean countries and those of South India, such as Naga cult, Phallic cult, matrileneal system, devadasi system etc., was due to the migration of the Tamils into those regions rather than the immigration of Dravidians from those far off regions. The same argument is used by scholars like Dr. Lahovary, Prof. T. B. Balakrishna Nayar, Dr. I. T. Cornelius and Prof. Nilakanta Sastri, to prove that the Dravidians came into India from Mediterranean countries. Their contention is that the Ox plough and the terrace system of cultivation were first practised only in Mesopotomia and Palestine and they were introduced into South India only by them. According to Dr. Speech they came from West Asia in waves and created the Megalithic culture in South India. According to Haimendarf they were the earliest megalithic builders and were confined only to

South India. Dr. I. T. Cornelius and Prof. *Nilakanta Sastri consider the* Lemuria continent theory and the theory of indigenous origin of the Dravidians as preposterous and unscientific. But *in the light of the latest researches* of Finnish scholars the question of Dravidian origin has assumed new proportions. The views of Dikshitar *will certainly provoke further research and* help throwing further light on this knotty problem. His theory that there is no such race as Aryan or *Dravidian and there was no invasion of India by* either Aryans or Dravidians and that there was a continuous development of Indian Culture from *Paleolithic to neolithic, from neolithic to megali-*thic and from megalithic to Iron culture is quite a refreshing one and will promote the integration of India.

There is a renaissance of Tamil Culture at present in Tamil Nadu and new vistas are being opened up in Tamil Studies. The present publication will no doubt provoke further research and help the writing of a new history of the Tamils which is being contemplated by the Tamil Nadu Government. The Saiva Siddhanta Publishers are to be warmly congratulated for this laudable effort and this book deserves all encouragement from the public, as well as the students.

Preface

The following pages represent a course of lectures delivered under the terms of the Sankara-Parvati Endowment, University of Madras, on the 29th and 30th of November 1940.

An endeavour has been made in these lectures to examine the prevalent opinion held by scholars, both Western and Indian, on the origin of the Dravidians and their culture, and it is shown that the Tamils were the original inhabitants of the land, who had evolved an independent culture of their own which is generally known as Dravidian. These Tamils have handed down their culture to the succeeding generations in the East as well as in the West. Thus their contribution in the ancient and the modern times is something original, arresting and impressive, The 'Notes' appended to these lectures may enable the readers to from a judgment on the conclusions reached by the author.

I have to thank the Syndicate of the University of Madras for inviting me to deliver these lectures and permitting me to print them.

I am grateful to Dr. G. Srinivasa Murti, B. A., B. L., M.B. & C. M., Vaipyaratna, Captain,

Honorary Director of the Adyar Library for having generously included this book in the Adyar Library Series. My thanks are also due to Sri Rāo Bahadur K. V. Rangaswami Aiyangar for having read through the typescript of the lectures and Dewan Bahadur C. S. Srinivasa Chari for having helped me in the preparation of the 'Notes.' I also record my thanks to Mr. A. N. Krishna Aiyangar of the Adyar Library for pushing the work through the press by correcting the proofs and furnishing the book with an Index. The neat and expeditious printing of the work by the Vasanta Press has placed me under great obligation to the Manager, Mr. C. Subbarayudu.

Madras,
1st May 1947 } V. R. RAMACHANDRA DIKSHITAR

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LECTURE 1

AUTHORS OF EARLY TAMIL CULTURE

It is said that Geology looks farther than History. According to the geologist the antiquity of South India and Ceylon goes to the earliest Geological times. From Palaeozoic times there was the continent of Gondwana extending from Australia through Peninsular India and South Africa on to South America. At the close of the Mesozoic era this continent of Gondwana land broke up; large areas went under the ocean. Australia, India, South Africa and South America became separated. But it is believed that India and Africa were still connected by an isthmus bridge, and to this the name 'Lemuria' has been given. In the Jurassic epoch the eastward extension of the Indian Peninsula sank beneath the sea and gave rise to the Bay of Bengal.[1] Towards the end of the last Glacial period the sea level which was low, rose again with the melting

[1] *See footnotes at end of the lectures.*

of ice and resulted in extensive reef formation. It was during this period again the large area of dry land including Sumatra, Java and Borneo became eroded and peneplaned, and when the sea rose, the peneplaned area became drowned, thus separating various islands. This geological action is explained as the occurrence of a great deluge in the Vedic, Epic and Purāṇic works. Manu who survived this catastrophe became the father of mankind.

According to the account in the *Bhāgavata Purāṇa*, a part of the Dravida deśa which centred the Malaya Hill survived this deluge. It is said that a fish who is regarded as the first avatār of Tirumāl (Sans. Viṣṇu) showed Manu a boat nearby to save himself from being drowned. In this connection it is worth noting that the emblem of the Pāṇḍya kings of South India was the Fish. The diluvial legends are not peculiar to our country.[2] For we have versions of this in Hebrew, Babylonian and Sumerian, not to speak of other countries of the ancient world. These legends could not be summarily dismissed as myths but should be taken to have been based on certain historical traditions as the science of Geology would undoubtedly testify. I have pointed elsewhere the striking coincidences between the Babylonian and Indian legends.

It is interesting that the Mesopotamian story of the deluge retains two Tamil words mīn (fish) and nīr (water) (*Census of India*, 1931, p. 366).[3]

According to the evidence of Geology, rocks of great antiquity—whether they are the Deccan traps or the foundation rocks of the south—have been found in the Indian Peninsula which forms one of the ancient land-surfaces of the globe. The Nilgiris, the Palni and Anamalais hills are supposed to be primeval ones. And it is the view of experts that the paleolithic man of South India[4] did not live in forests but on hilly plains. He was not a gross savage unlike the paleolithic man of other countries. So South India must have pre-paleolithic people who were the aboriginals and sons of the soil. These, as I shall show in the sequel, were the forefathers of the ancient Tamils who have not even a doubtful tradition to point out the otherwise of autochthony.

The ethnic and other affinities between South India and the Mediterranean basin must be due to the fact that Southern India was once the passage ground by which the ancient progenitors of northern and Mediterranean nations proceeded to the different parts of the

globe which they now inhabit (Dr. E. Maclean). It is interesting that the Indians of North America and ancient Egyptians had a tradition that they were immigrants, and Heeren was inclined to postulate the Indian origin of Egyptians basing his theory on the form of the skull of the Egyptians. There is also a theory that the land of the Punt, the original home of the Egyptians was perhaps the Pāṇḍyan land including the Malabar coast. But more evidence, it is said, is needed to confirm this.[5]

A good number of theories hold the field in respect of the origin of the ancient Tamils[6] and I propose to deal with some of the important ones. The theory that the Dravidians were immigrant to South India seems to have gained much ground and looks as if it were an established fact. A claim has been made that all non-Brahmans in South India speaking the Tamil, Telugu, Malayalam, Canarese and Maharashtra languages are descendants of these early Dravidians. From the point of view of race the Brahmans are considered to belong to the Aryan stock while the depressed classes who generally go by the name of Pañcamas (now Harijans) are designated Ādidrāviḍas. The implication is that before the Dravidians entered South India and settled in

large numbers the natives of the country who lived in the wilds, who were uncivilized, and who became subject to the invading conquerors came to be known as Ādidrāviḍas. It is generally held today that the Aryan is as much an invader to the Indian continent as the Dravidian. It is also maintained that the Dravidian invaded this land long before the Aryan. In support of this theory it is said that the Dasyus and Dāsas mentioned in the Vedic literature, especially the *Rig Veda Saṁhitā*, are the early Dravidians who were conquered by the invading Aryan hosts and converted as slaves. We shall refer to this later on. Suffice it to say here that none of these theories are acceptable, on the mere fact, that the evidence cited is meagre and highly inconclusive.

This leads us to examine the question, 'who are the Dravidians?' In this again there is no unanimity of opinion among scholars. The current theory is that at the time of the Aryan invasion there was in India a Dravidian civilization of a highly developed character and that the Dravidians were a section of the great Mediterranean race. Consequently, it is claimed that the Dravidian civilization was derived from outside sources, and was linked up with Egypt and Mesopotamia.[7]

Physical features have been taken into account in determining racial elements. Prehistoric craniology can be studied from the finds at Adichanallur, Nal in Baluchistan and Mohenjo Daro. It has been concluded that the Mohenjo Daro skulls of Proto-Australoid type are related to the skulls from Kish, from Adichanallur and from those of the modern Veddahs. According to Elliot Smith an Adichanallur skull is indistinguishable from the early Egyptian type. The generally accepted theory is that the earliest inhabitants of the Peninsula were negroid in type, akin to the Kadars and Uralis of South Indian forests and their contribution was probably the bow and the cult of the ficus tree—a fertility cult. They were displaced by the Proto-Australoid.[8] Introduction of pottery is considered to be their contribution. Boomerang and the blow gun in South India and totemism are again regarded as theirs. Next came the Mediterranean race. It is these that have been largely responsible for the physical composition of the peoples of India, and especially South India, and that have enriched South Indian culture. Arts of agriculture and navigation came with them. This was from the eastern Mediterranean. With them the Armenoids mingled. According to Thu-

rston (*Castes and Tribes of South India* Vol. I) a typical Armenoid skull is just like that of a South Indian Hindu. This combination of the Mediterraneans and Armenoids is remarkably noticeable amongst the Tamils. The latest writer, Dr. Guha, associates the Telugu with pure Mediterranean stock and points out that the brachycephalic admixture extends to Tamil country and not to Āndhra deśa.

An air of plausibility would have hung round this theory and others akin to it, had not the recent finds in the Indus Valley been brought to light by the spade of indefatigable archaeologists. Sir John Marshall who has studied the finds with the care and attention they deserve, has opined that the civilization as connoted by the Indus finds bears marks of the Dravidian civilization. There are three schools of opinion as to the character of this culture. First is the school of Sir John Marshall who defines this culture as Dravidian. Secondly, there are scholars who look upon this as Aryan in character and extent. Thirdly, there is a school of opinion according to which this civilization was neither Dravidian nor Aryan, but could not definitely be attributed to a race or tribe at the present state of our knowledge. One is aware of the linguistic difficulty in establishing the thesis that

the culture is probably post-Vedic or even Tamilian in character. Rev. Fr. Heras' efforts in this direction are noteworthy. The theory is gaining ground that the territory now extending from the Punjab to the Persian Gulf was the original home of the ancient civilization which spread itself to the West, to Sumeria, Babylonia and Egypt. The whole question is no doubt exceedingly complex and demands a far more rigid and critical investigation than we are apt to do at present.

A study of the statues and reliefs of Sumer shows ethnically a South India type. What Dr. Hall[9] threw out as a suggestion even before the discovery of the Indus finds has become almost an accomplished fact. The consensus of opinion is that the Sumerians were the Indus people. They passed by land and by sea through Persia to the valley of the two rivers Euphrates and the Tigris. On their way they left the seeds of culture in Elam. If the ethnic type of the Sumerians and of Indus Valley people is of the South Indian type—and this cannot be controverted—then there is every reason of a migration of the Indus people from Indus Valley to Dravida and from Dravida to Indus Valley. It receives corroboration from an unexpected quarter. The legend of Oannes, the Man

Fish swimming up the Persian Gulf to the Sumerian cities like Eridu bringing with him the arts of civilization clinches this statement. If there was then a westward wave from the Punjab to ancient Sumer, the theory of Dravidian—Mediterranean race goes to the wall.

Secondly we have the ethnologist's view of Dravidian origins. According to H. Risley the Dravidians were of low stature, black skin, long heads, broad noses and long forearm. They formed the original population later on mixed with the Aryan, Śāka or Scythian and Mongoloid elements (*The Peoples of India. p. 46*). Four different stocks are said to have contributed elements in their population. Theories of Australian affinities of the Dravidians of a relationship between the Scythians and the Dravidians, and of Mongolian and trans-Himalayan origin of the Dravidians have been proved by competent scholars untenable and baseless. Equally unconvincing is the theory of Dravidian emigration from the African continent propounded by W. Crooke. An effort has been made to identify the Tamils with the Lycians of Asia Minor who were a section of the Cretan people and who styled themselves Tremmili on the authority of their funerary inscriptions.[10] It is argued on the strength of this fragile and almost accidental

expression Tremilae that the original Dravidians were a branch of Aegean race. The Aegean civilization in its historical setting can be said to begin only from 2500 B.C. while the civilization of the Tamils may be pushed back on the evidence of archaeology by several more centuries. It has been admitted on all hands that the Lycians were not Greeks and were quite alien to Hellenistic tribes. Perhaps they were more akin to the Trojans. If this be accepted, it will be more reasonable to take the view that a section of Tamil population in the course of their adventure got settled in Asia Minor and came to be known as Tremmili. This settlement was something like the present Tamilian settlements in South Africa, Burma and Malaya and other places.

There is no end to the speculation of the ethnologist.[11] He could not escape the fact of of continuity of life in South India from paleolithic to the modern times as revealed by Archaeology and History. One theory is that of Pre-Dravidians, who were the authors of the paleolithic culture while the Dravidians came to the scene at the end of the neolithic times. The jungle and hill tribes represented by the Kurumbar, Irular, Todas, Veddhas of Ceylon—to mention only a few—are the remnants of the pre-Dravidian stock. There

seems to be universal agreement as to Negro or Negrito element as present in the tribes of South India.[12] It is believed that this Negrito element was not of the African or Australian influence but it came from Malaysia. Thurston seeks affinities with Sakais of Malaya Peninsula. The commercial intercourse between South India and Malaysia and Polynesia should have taken place from prehistoric times, and it is quite possible that peoples of these countries settled in South India and mingled freely with the then South Indian society. If we examine the languages of Malaysia, we find more words of Indian, especially South Indian, origin in these languages while Malaysian words in Dravidian languages are few and far between. This demonstrates that a large number of ancient Tamils settled in Malaysia and a correspondingly small number of Malaysians in South India.

Another theory points to the blending of the Dravidian and Munda languages and consequently of the tribal fusion. It is still an open question whether the Munda languages[13] ever had had their penetration to Tamil India proper. While one finds relics of the influences of these Munda languages up to the Godavari border, there is nothing tangible to show influence further south. This can be

decided upon only by a proper linguistic survey. Another argument in favour of the theory that Dravidians came to India through the North-western passes is the existence of the Brahuis in Baluchistan, whose dialect is recognized and supported to belong to the group of Dravidian languages. Although the Khanate of Kalat is regarded as the Brahui home, still they are found in all parts of Baluchistan. Their tradition is that they were immigrants from Aleppo. Ethnically they look different from Pathans or Baluchi proper. They are essentially, a pastoral people. The Brahui language, if properly analysed, reveals no kingship to the Aryan languages which have enriched, however, its vocabulary. One sees in it a resemblance with the Dravidian languages of South India. It is first and foremost agglutinative. The noun, pronoun, the reflexive, and the other likenesses are marked to the Dravidian language. (Intro. to Part I—*The Brahui Language* by Sir D. Bray).[14] This has been pressed into service as indicating the fact of the Dravidian incursion to India through Baluchistan. Ethnologists of the present day while accepting a Dravidian element in the language hold the view that these Brahuis are Turko-Iranian rather than Dravitian. Granting that it points

to an early Dravidian settlement, I ask what is the objection to state that a branch of Dravidians from South went to the North and North-west and settled there? Diffusion of Dravidians in Rajaputana aud Central India in prehistoric times is seen from the dialects Villi and Santal prevalent today, bearing close affinity to Dravidian languages. Add to this, the Mohenjo Daro script which is very probably Dravidian.[15] Further, Kharian language (also Hurrian) which was spoken in Mitanni at the bend of the Euphrates was one similar to Dravidian languages. Resemblances in the fields of phonology, grammar and lexicology are striking. The Mitanni were in continuous war with Egypt in the 15th century B.C. and married their princesses. In the same way, a resemblance is traced between Elamite and Brahui. Western Asia was the home of Mitanni and Elamite. The Sumerian language was again agglutinative. Recently Schoener has traced Dravidian place names in Mesopotamia and Iran (See Brown, *JAOS*, 1930, pp. 273 ff.)

Traces of an Indian colony in Memphis[16] have been discovered. The very name Ūr spells like a pukka Tamil name. Ūr in Tamil literature may denote a village or a town ordinarily in South India. Here in a prediluvian

layer was found a bead of amazonite belonging to the Nilgiris (O. G. S. Crawford—*Antiquity*, VI, p. 259). What is the bearing of all this on the origin of the Dravidians? It all clearly shows migration of the language with the people speaking that language. Can we conclude from this that Dravidians came from Western Asia? Surely it must be the other way about.

The theory of identification of Dāsas or Dasyus[17] who are styled as *anāsas* with Dravidians is another ethnological riddle. The term anāsas has been variously interpreted. Some render anāsa—noseless[18]—and connect them with flat-nosed aborigines of the Dravidian type. Sāyaṇa interprets it as *āsyarahita* and means speechless. Not that they were all dumb but they spoke an unintelligible dialect as against Saṁskṛta, literally a polished tongue. Various ingenious suggestions including their identification with the Iranians, have been made to identify these Dasyus with some stock or other. The more satisfactory explanation seems to be to treat them as the uncultured peoples who lived in woods and hills, with no cultivated dialect and with no religious discipline. The *Aitareya Brāhmaṇa* mentions Dasyus as sons born of sage Visvāmitra whose name occurs in the third maṇḍala of the *Rig*

Vedasaṃhitā. If the Dasyus are identified with the Dravidians as some scholars are inclined to, then the sage Visvāmitra must himself be a Dravidian. The fact is that the Dasyus were not non-Aryans. The theory—that the Dasyu-Dravidian inhabited the Punjab and the Ganges valley at the time of the so-called Aryan invasion of India, and overcome by the latter, they fled to South India and adopted it as their home—cannot stand. To say that all India was a wild country once, and that it was civilized by the invading Dravidians first and by the invading Aryans next, cannot carry conviction home. This is to set aside completely the valuable source of information—archaeology. We have a continuity[19] of culture from Paleolithic to Neolithic from Neolithic to Megalithic and Megalithic to Iron Age in South India. It cannot be that this primitive indigenous culture was buried by the invading Dravidian. To escape out of the difficulty, an ingenious theory of Proto-Dravidian has been propounded. The Proto-Dravidian is as unsound as the theory of a Dravidian invasion.[20] My firm conviction is that the ancient Tamils were inheritors of the lithic cultures of South India.[21]

Next we have the evidence of the linguist and philologist. Culture is no more criterion

of race than a language. The expression race, like the Sanskrit term *Dharma*, is difficult to translate and both words have been used vaguely and loosely, and, I may add, unscientifically by writers on these subjects. The latest writers on the subject of racial questions have come to the conclusion, and rightly in our opinion, that racialism is a myth and a dangerous myth (See Julian Huxley—*Race in Europe*—Oxford Pamphlets No. 5—1939). A remarkable consequence of recent scientific studies by ethnologists is to attach more and more value to culture and less value to race. Turning to Europe we know today of a Latin culture and an Anglo-Saxon culture and not of a Latin race and an Anglo-Saxon race. In the same way we have to treat of the Aryan and Dravidian cultures in India. About 1853 this unfortunate term Aryan was introduced into the English language by that distinguished Orientalist, Max Müller. If Max Müller, like Sir William Jones, had stopped with the interpretation of the term Aryan as a name for the group of peoples who spoke the Aryan language, he would have done a distinct service for the peace of the world. But as misfortune would have it, Max Müller spoke also of a corresponding 'Aryan race.' And this mistaken notion gained currency in a short time in all

Europe, as all erroneous notions do. The repercussions to this theory were so much that Max Müller tried to explain his theory and wrote: "I have declared again and again that if I say Aryan, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language...To me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar" (*Biographies of Words And the Home of the Aryans*, London 1888, p. 120). But it was too late. The theory had stuck firm roots and evoked firm adherents. The persecution today of Jews at the hands of Herr Hitler is one of its far reaching consequences. Whatever this may be, seekers of truth and scientists regard the Aryan race theory as entirely erroneous.

In the same way we have to look upon the theory of a Dravidian race. If the Aryan race theory is a myth, the theory of the Dravidian race is a greater myth. The word *Dravida* [22] is the name for the speakers of a group of South Indian languages—Tamil, Malayalam, Kanarese and Telugu. No stretch of imagination is required to believe that of them Tamil is the oldest dialect and in my opinion the parental dialect. Though a claim

has been recently made for the ancientness of the Kannada tongue, still it is safe to assert that Malayalam, Kanarese and Telugu became cultivated languages only a thousand years ago, when the influence of Sanskrit language had reached its high water mark in the Peninsula. So the term Dravidian, we can definitely say, originally stood for the Tamil language and its descendants. In primitive times when the ebb and flow of civilization was low, peoples lived in tribes, and in particular areas. The peculiar circumstances in which numbers of these different tribes dwelt profoundly influenced their moral, mental and physical development. Under the stress of the locality in which they resided, they imbibed certain behaviour, certain modes of food, drink and dress. They married among themselves. Thus a common outlook in life and mental equipment led among themselves to a strong organization with one among themselves as their leader. A little reflection and a knowledge of ancient Indian History, especially South Indian History, will show that this tribal kinship led to group life, group sentiment and group impulses in our country. It may be tribal groups, caste groups or professional groups. But what is significant is that group organization was there and

helped both State and Society to advance on democratic lines. So the peoples who lived in Draviḍa speaking country developed a complex but homogenous culture which we broadly call today South Indian culture, and in a restricted sense, Tamil culture.[23]

Particular modes of life lived by a people for ages together in a particular locality produce specialized forms of human types, and it is therefore unscientific to speak of race. The racial characteristics of skin, colour and nose forms are due to climate and geographical influence. The Malayalis of today are generally fairer than the Tamils, while the Mangaloreans are fairer than Malayalis. Wherever the term Aryan is used, it is either a resident of Āryāvarta who speaks an Aryan tongue or a nobleman, an honoured one. According to Ancient Indian Geography the whole of India was broadly divided into three territorial units—the Āryāvarta, Madhyadesa and Daksiṇāpatha or Draviḍa. The Āryāvarta or Āryanāḍu included Daṇḍakāraṉyam according to the *Padiṟṟuppattu*. So also a Dravidian was a resident of Draviḍadesa, who spoke a Dravidian language. There was no racial distinction as Aryan and Dravidian in Indian literature. Draviḍa was the home of the ancient Tamils. It is a name

just like Aṅga, Vaṅga, or Magadha. Draviḍa or Dramiḍa seems to be a development from an older expression Damila which is generally identified with Tamir or Tamil.

In considering the origin of the Dravidians by which term we mean only the Tamil and Malayalam speaking people, we must take into account the traditions as embedded in the twin literature—Tamil and Sanskrit. Tamilakam as defined in the Tamil Literature is the country bounded by Tirupati hills on the north, and surrounded by sea on either side. This means that Āndhradeśa or parts of Mysore and Kanara were not included in the Tamil nāḍu. The peculiar division of the whole Tamil land into five natural divisions (*tiṇais*),[24] the praise of coolness and the avoidance of heat, the total absence of the Asiatic tablelands or the vine and fig of Chaldean regions, the mention of indigenous fauna and flora in Saṅgam works, all these point to these peculiar characteristics of South Indian culture.

EVIDENCE OF ARCHAEOLOGY

It is a matter for regret that in spite of the existence of many old sites in South India, which if properly excavated, would yield a rich crop of harvest, the Archæological De-

partment has been treating them in a step-motherly attitude. We are all indebted to the pioneer explorer, Bruce Foote,[25] who did good work in this direction. The services rendered by Breeks[26] in his special study of the Nilgiris prehistory and A. Rea should also be mentioned. The objective evidence on which I have based my thesis is on the authority of these early archæologists, who made earnest efforts to study South Indian sites. Bruce Foote examined, among others, the most important prehistoric burial places covering over hundred and fourteen acres of land at Adichanallur on the south bank of the Tambraparni in the Tinnevelly District. These graves at Adichanallur are to be dated in the early Iron Age which succeeded the Neolithic Age in South India. Remarkable parallels are seen in the sites near the village of Annavasal[27] in the Pudukottai State, in the Palni and Anamala ranges, Nilgiris, and in the districts of Coimbatore, Salem, North Arcot, South Arcot, Anantapur, Bellary and Kurnool.

Though no habitations of the palaeolithic man have been so far discovered, their artifacts in stone are so many and so varied that it has been inferred that the South Indian palaeolithic men as I have already said were

not gross savages unlike palaeolithic men of other countries. The palaeoliths were largely made of quartzite, being the readily accessible material in South India.[28] In the centre of the Deccan plateau near Bellary and portions of Mysore, the palaeoliths were of Jaspery haematite quartzite, where this was obtainable in plenty. Among the palaeolithic forms recognized, ten are classified. Though these are of varying shapes, the leading shapes were pointed ovals (Plate I, Foote). The ten are axes, spears, digging tools, circular implements, Choppers, knives, scrapers, cores and hammer stones. The oblique cutting edge as in No. 2204-7 Plate I "would have made a very handy tool in trimming away charred surfaces, if the old people went in for the manufacture of dug out canoes with the aid of fire, as was so largely done by many of the South Sea Islanders." The scrapers which were also a feature of the neolithic people show that the palaeolithic men made use of the skins of the chase. We do not see any traces of fire or pottery, though it is inferred that the use of fire must have been known. But from the finish and workmanship of their implements, Bruce Foote has come to the conclusion that they were a distinctly intelligent people. Though many localities yielded

palaeoliths, the Alicoor hills were the chief centre.

The neolithic people are those who used the black trap rocks for which the Deccan is justly famous. The light coloured quartzites did not attract them. Besides the new material of trappean rocks was tough and tenacious. Foote's collection contained over a thousand specimens of neoliths. In his classification, he came upon 78 distinct artifacts of which 41 belonged to the polished variety and remainder 37 unpolished (Plate 3). Coloured pottery has come into use, as also coloured stones, *e.g.* emerald green amazon stone, felspar. The Neolithic Age is succeeded in South India by the Iron Age[29] as in Crete, Greece, and many other western countries. The neolithic ancestors have come across iron and they found it more durable and tougher than the trappoid rock. Hence the find of Iron Age pottery on the old neolithic village sites. South India did not take to Bronze or Copper Age while their compatriots in the Indus regions were chalcolithic peoples. Probably the art of making alloys was learnt in the later Iron Age as a consequence of contact with the bronze and copper cultures. This means the early Iron Age must be fixed earlier than the 4th millennium B.C. To this early Iron Age

belongs shell bangles (Plate 42). From the large number of iron weapons and tools and a sound knowledge of iron smelting, Professor Gowland, the well known metallurgist and explorer of the Japanese Islands, has expressed the opinion that the smelting of iron may have been hit upon by sheer accident and this accident must have happened in our Peninsula where the iron industry is much more ancient than in Europe. If this theory be accepted, I ask how Crete got iron to pass on to iron culture from its Neolithic Age? Let Cretologists answer. The men of the lithic ages were not probably forest dwellers. Their residences were always on the hilly plains. It is only after the discovery of the iron ore that man should have taken to forest residence. How else could he fell the trees and clear the forest?

In the later Iron Age, culture gets widened. The men get to know the art of making the alloy. Side by side with iron, we find implements and vessels in other metals, gold bronze and copper. The development in pottery[30] is writ large, in the finds from the various burial places including the megalithic tombs. This period has been considered as the age in which the Dravidians migrated to the South and settled. This is to set at

nought the fundamental unity of South Indian culture whose origins are rooted in the traditions of the palaeolithic and neolithic men, not to mention the rich background of early iron culture. Certain theories unfortunately get fixed up by generations of scholars and by students repeating them, without giving much serious and critical thought. The typical example is the theory that Asoka was a Buddhist at a time when we cannot prove that Buddhism had fully assumed the role of a religion. This is only by the way. What I want to show is that age creates tradition and as the Mediterranean theory of Dravidian race went so far unchallenged, the theory had almost become accepted as a fact. The task of challenging this theory had fallen to me.

Even those who believe in the theory of Dravidian immigrants to South India cannot escape the fact of the unity underlying this culture. In two things, pottery and burial types, more than others, this unity is well reflected. I crave your indulgence to place these before you as briefly as possible. First, take pottery. Of all the industrial arts which enriched South Indian culture from lithic times is the ceramic, which forms a foothold to start with. Four ages can be distinguished; the Neolithic, the overlap of the

Stone and Iron Ages, the Iron Age proper and post-Iron Age (generally called Proto-historic Age.) The typical neolithic pottery is dull in colour, and rough in surface the pottery of the Iron Age proper shows fast colour and polished surface, with artistic mouldings. One peculiarity of early South Indian pottery was absence of paintings of human figures on vessels and the vases. But in the Nilgiris, a number of earthenware figures were found. These constituted human as well as animal figurines. The barrows of the Nilgiris show evidence of wheel thrown with round or conical bases, bearing unpressed marks, moulded bands and ribs. In the Deccan, pots with leaf patterns, melon bowls, vessels with floral designs were recovered. We have both plain and decorated pottery. We have also hand-made and probably rarely wheel-made ones. It has been admitted that before the impact of Sanskrit culture, the potter's art had attained a high stage of perfection both in beauty and form. Much interest is attached to the vases which are closely parallel with the Egyptian, Greek and Etruscan ceramic wares. We have numerous neolithic vessels with several legs which are exactly similar to the vessels found in the ruins of Troy. Again the terra cotta sarcophagi discovered in Pallavaram

bears resemblance to certain terra cotta coffins found near Baghdad, as also with Etruscan terra cotta coffins.

Intimately connected with the pottery are the types of burial in South India, another unshakable evidence of the unity of South Indian culture. Five types of burial seem recognizable.

1. Large urn or jar burials found in the Wynaad and Adichanallur: Here we have pottery coming into use in large measure. Some of these urns are so large as to admit the whole body. There is no sign of cremation and the skull evidences the dolichocephalic tribe primarily while the Tinnevelly urns were found full to the top with pots and other objects, and were also surrounded with objects. The urns in the Wynaad sites contained two or three pots and no surrounding objects. The fabric of the pots was red inside and brightly polished. What is more remarkable is that the *Puṟanāṉūṟu*, an accredited Sangam work, refers to the jar burial in four different places (*Puṟam* 228, 1. 12; 238, 1. 256; 364, 1. 10),

2. *Legged urns*: These are pottery cists of varying sizes. In our city in a house named Fontenoy in Taylor's Road, at Kilpauk,

a cist of this description was unearthed. There were large and small cists. The largest were oblong with six or more pairs of legs. The smallest were square with four legs. These were all provided with pottery lids. We have again tripod and fourfooted urns, the tripod being peculiar to the North Arcot District.

3. *Excavated cave tombs:* Kutakallu or the umbrella stone graves (Logan, Plate, IX). It was a circular chamber 4 feet deep and 6 to 8 feet in diameter, excavated vertically in the rock. A capstone covered it. One finds a link between these chamber burials, also known as dolmens, and large urn burials.

4. Pit chamber graves connected with Malabar 'Tholoi' (Logan, p. 182): These are cut at right angles into the rock and are provided with a central opening in the doomed roof. A capstone forms the lid. What is interesting in this connection is that the very expression *tholoi* is used in ancient Crete for these pit chamber tombs. In Crete it was a beehive tomb of brick on a stone foundation. A number of them are mentioned by G. Glotz containing seals, polychrome vases, daggers all belonging to the end of the Early Minoan period. *Tholai* (தொளை) is a Tamil word meaning a hole, and these are family tombs in

Crete. The same clan laid its head with the objects which they had loved (*The Aegean Civilization*, pp. 133-7).

5. Stone chamber burials under stone circles, more of the Deccan than South India: In one such in Maula Ali in Hyderabad it was so constructed that at a time 20 people can stand upright.

The one common feature about these burials is that no evidence can be cited of cremation in practice *. It is remarkable to find as many as five types of disposal of the dead mentioned in the *Manimekalai*, a Tamil classic of the 2nd century A.D. Among the five one is cremation (சுடுவோர்). The other is that dead bodies were thrown on the waste land, which is neither burial nor cremation. This is இடுவோர், perhaps tyāga ghuba. Both these, I venture to think, betray influences of the Aryan culture. The remaining three are characteristic of South India. Burying in deep pits (தொடுகுழிப்படுப்போர்) pottery cists (தாழ்வயினடைப்போர்) and sepulchral urns (தாழியிற்கவிப்போர்). This shows that while the earlier forms of burial continued to exist new forms have also been introduced in the early centuries of the Christian era.[31]

* *Ind. Ant.*, VI, pp. 279-80.

Mention has already been made of the borrows in Nilgiris. Besides, the other types of tombs are kistvaens (also Pāṇḍukulis). These may be compared to pit-chamber tombs. In addition, there was the cromlech called also virakallu by Kurumbar and Irular. These cromlechs are not sepulchral but monumental stones raised in honour of the fallen heroes in battle. This is known as Kollekallus in Coorg. These stones are also named Vīragals, Māstikkal, *Mahāsatikkal* * (e.g. Nilgiris). In all these graves many objects have been discovered, some belonging to different ages. These things included spears, javelins, arrow heads, knives, sickles, spears, and spades, both of stone and iron. Some of them were provided with wooden handles. The pottery objects have been alluded to and skulls have been brought to light. Bronze ornaments and implements, beads, mica pieces, husks of rice and millet pots, and some gold ornaments such as a diadem in Adichanallur have been found inside the various urns and tombs (*Ar. S. of India*, 1902-3, pp. 111-140). While animals were represented in pottery in the Nilgiris, the art of casting animals in bronze was seen at Adichanallur. The domesticated animals thus represented

* Sati stones do not belong to the archaic period.

are the buffalo, goat or sheep and cock. The wild ones are the tiger, elephant and antelope. The Adichanallur culture was the transitional plane of culture which included a knowledge of agriculture as seen from iron spades, sickles, husks of rice and millet, a knowledge of weaving from small cloth pieces, of pottery made of well seasoned clay and baked and of an extensive metal working. Bronze and copper are rare while plenty of iron is in use.

If we proceed to examine the contents of a few probably later caves, there is seeming anachronism. The lapsis cylindrical beads of very early times are found mixed with coins dated 100 to 200 A.D. in the Kistna District. In a megalithic grave—Sulur, Coimbatore District—there is a coin of Eran struck dating in the 2nd century or 3rd century B.C. In another grave—Tangal, Chingleput District—we have iron fish-hooks, fine moulded pottery, nose and ear ornaments, glass bangles together with punch-marked coins of the Pallava types of the 8th century A.D. and in an urn at Kalugumalai, Tinnevelly District, clay pipes, iron implements and Cola type coins. These graves only show how the old institutions persisted in this land down to the Cola times. Apparently several of these were

family tombs as we have in ancient Crete. The genos buried its dead down the ages in the same tomb, burying with them objects which each of the dead loved. Even today in Malabar on the southern side of the houses there is the family tomb where the dead of the family are continued to be cremated generation after generation. This is another evidence of the underlying unity of South Indian culture from the early Neolithic to the Cola times.

Comparatively speaking, neolithic Egypt in 4000 B.C. had only knowledge of stone and not metal. The pottery of neolithic South India was already in predynastic Egypt and enables us to establish the relations between South India and Egypt even in lithic times. According to Dr. Hall it was neolithic Egypt that exerted its influence on the neolithic Aegean Basin. The Minoan culture of Crete was in its turn a development of the Aegean. Thus we see that all ancient cultures are inter-related by mutual borrowings. But all Archaeology and the accounts left by Herodotus have not given us the proper lead as to the actual authors who were responsible for the early culture of Greece and of Egypt. Both have a strong tradition that they were immigrants, and they did not speak an Aryan dialect. The assumption should then be that

they were branches of the early Dravidian stock. Crete passed to iron with no break to bronze or copper. This is just what happened in India. India had no Bronze Age as such. If we take into consideration all these circumstances, and examine them critically, one has to assume that the authors of these early cultures in the East Mediterranean were emigrants from South India speaking the Dravidian dialects. The language migrated and with it the peoples who spoke that language. So my humble thesis is that civilization of the future was born not on the shores of the Mediterranean but on the coasts of the Indian Peninsula and on the banks of its mighty rivers, the Cauveri, Tambraparni, the Periyar and Amaravati, not to speak of the Kistna, Godavari and Narmada.

CONCLUSION

Before I conclude I wish to say that I admit a Negroid strain in the original population of South India as represented by the hill and jungle tribes still with us. There are the survivals of the paleolithic man to whom stone was the soul and life of his culture. I would not contend the theory of immigrants from Africa, Australia, Malaysia, Asia Minor and the Aegean Basin even from prehistorical

times. For I believe in cultural drifts from one place to another from earliest times. It is just possible that some of them settled in the different parts of South India, and in the march of time got mingled with the indigenous tribes. But I question the theory that these immigrants were Dravidians. The theory of the Pre-Dravidians and Proto-Dravidians is a myth of the 20th century. Neither the archaeologist nor the historian of South India could furnish tangible proof of a displacement of peoples and of culture from one age to the other either by a catastrophe or other causes. On the other hand, there is every thing in favour of continuity of paleolithic culture passing peacefully to neolithic, the neolithic to iron culture. The archaeological finds clearly indicate a regular progress of culture. It is wrong to say that the jungle and hill tribes are ethnically different from the Dravidians of South India as we understand by the term today. Students of the Anthropogeography of the Deccan know that five types of culture persisted in this land since the Neolithic times. Of these, the types of people who embraced hunting and fishing are the earliest, belonging to the lowest Paleolithic Age. Continuous living down the ages in forests and coastal regions respectively has resulted in their

developing peculiar modes of life and mental habits. The question of pigmentation need not disturb us for it is to be attributed to the climatic environment and to some extent the nature of occupation pursued. The introduction and extension of agriculture could not and should not mean abandonment of primitive economic pursuits. Men placed in a certain environment plied their old trade and kept up their standards of living and habits of life. The other types of culture were represented by the agricultural communities, Vellalar and Karalar, and pastoral communities like the Āyar whose profession was the preservation of cattle. The Pālai or desert type became merged in the Kuriñji or hill tribes, for there was no pālai territory in the Tamil land. The animal culture was fixed in unchanging social types: hunters and fishermen, agriculturists and shepherds. So the jungle and hill tribes of the littoral region cannot be treated as Pre-Dravidian nor the Mediterranean and Armenoids as Proto-Dravidian. We therefore conclude that the so called Mediterranean race had its origin in Peninsular India, which was a part of the original Dravidian home which was in the submerged continent that connected South India with Africa, when the Indo-Gangetic

basin had not probably been formed. So the Dravidian element is not to be found in Indian culture alone but is largely traceable in Cretan, Aegean, Sumerian, Babylonian, Egyptian, Polynesian and other cultures of ancient world. To be on the safe ground, I plead for more and more archaeological excavation in South India. Under the triumphant spade of Dr. Schliemann, with Homer haunting his mind, Troy, Mycenae and Tiryns were reborn. Who knows that South India would not likewise astonish the world?

LECTURE II

SPREAD OF TAMIL CULTURE ABROAD

I SHALL endeavour to show tonight the cultural drifts from and into South India from prehistoric times. Before doing so I must give you some idea of the geography of the ancient world, at least the world which was known to the ancient Tamils and the world with which they had an active inter course. On the west, they knew the Mediter ranean countries, Africa and Egypt, the ancient Babylonia and Sumer, Persia ; on the east, China and Burma. They had the knowledge of the Archipelago group, Australia and Polynesian countries. North India and Ceylon of course were known.

If the thesis which I have propounded, *viz.*, that South India was the original home of what we may call the Mediterranean race, be granted, the remarkable consequence will be to give an eastern origin to the western Asiatic and even Egyptian culture (De Morgan, L'Egypte et l'Asie aux temps antéhistoriques, *J A.*, cciii, 1923, pp. 117-159 ; *La Prehistorie Orientala*, Vol. I and Vol. II, Paris, 1925-6).

In dealing with prehistory one cannot always expect precision. But the following details may be noted. There was contact between South India and Mesopotamia both by sea and land. All the early voyages were done hugging the coast. The ancient Dravidians of South India were adventurers of courage and skill. They seem to have spread all over India through the Dakṣiṇāpatha route. They could have gone to Sind by sea. The motive for their adventure does not seem to have been conquest but commercial. Their articles were in great demand in the then known world and these were taken to various parts of the globe. In important towns these people seem to have settled and imposed their language and culture. One route was to cross the Arabian Sea to Egypt en route to Asia Minor or the Mediterranean. Yet another route was up the Persian Gulf to ancient Sumeria. The tradition [1] to which Berosus has referred, *viz.*, Oannes or Man Fish swam up the Persian Gulf bringing with him arts of civilization is an important plank in our thesis of a sea-route to ancient Sumer from India, India being the home of civilization. We can also visualize caravans frequently entering and departing from India laden not only with commodities in daily demand but also with

articles of luxury and of vertue through Persia to Sumeria.

Coming nearer to a date when we can claim to have history, in the tenth century B.C. the international mart was Saba, the Biblical Sheba in the southwest corner of Arabia. Here were landed goods by the Indian merchants and here the Egyptians and Phoenicians[2] met them and exchanged their articles for the Indian ones. It appears the Sabaean traders acted as middle men and knocked away a part of the profits arising from various transactions. Salomon, who flourished then, wise as he was, did away with these middle men and entered into direct dealings with Indian merchants. This was in Ophir as also in Tyre. This must have naturally increased the volume of Indian trade. Again trade activities between South India and the Persian coast and Aden have been traced from the ruins of the Achaemenid city of Susa when it was the capital of the Elamites. Libation cups and bangles made from Indian conch are the material evidences. Indian timber was found in the ruins of Bris Nimroud and Ur. Chank ornaments were discovered in Tello, the site of ancient Lagash.[3] Darius was much more enterprising than Solomon. He found practical difficulties in the overland trade and wan-

ted to link up India with the Mediterranean by a shorter route and therefore achieved the completion of the Suez Canal begun by that farsighted Pharoah Necho. It may also be noted that Greece in the fifth century B.C. imported peacocks from India. The *Baveru Jātaka*[4] confirms the Indian intercourse with Babylon up to the 5th century B.C. by way of the sea.

If we continue the story of South Indian commerce, we have the evidence of Pliny[5] of overseas trade with Rome. Rome went in for spices, scents, pepper, pearls and beryl, all products of South India in return for hard cash. We see a number of Roman coins in many districts of South India. Has not Pliny said that India drained the Roman empire annually to the value of nearly 5,00,000 pounds?[6] Strabo narrates the increase in trade with Egypt through the Red Sea, between B.C. 63 and 23 A.D. The importance of Musiri, the sea-port capital of the ancient Cera kings, Mangalore (Nihias) and Gujarat, in this connection, is mentioned by *Periplus*, Pliny and Ptolemy. The ships from Gujarat and also from Egypt were seen there. With the fall of the Roman empire, in the 4th century A.D., there was a set-back to trade relations. The South Indian trade now passed to the hands

of Arab traders once again, and they continued to be the chief navigatory of the Indian Ocean till the time of Marco Polo and the Portuguese.

While all this was mainly from the West coast, there was an equally brisk intercourse with the islands of the Archipelago, Polynesia and Malaysia, most probably through Ceylon in ancient times, and directly in later periods. These contacts were naturally from the east and southern coasts of the Peninsula. The intercourse was both cultural and commercial and was, as we shall see with the rest of Asia, with Africa and Europe (P.T.S., *Stone Age in India*, p. 43).

Confining ourselves, for the time being, to the East coast, trade and other communications were active from very ancient times. There was contact with Polynesia which had a double rigger boat design as against the single outrigger of South India in Ceylon, Andaman and Nicobar Islands, and Pacific Islands in general. I may mention in passing that the early Andhra and Kurumbar coins bear the figure of two masted ships but with no outriggers. They suggest overseas trade. Simultaneously, South India had intercourse with Malaysia.[7] It is taken for granted that the

results of the maritime commerce with these countries were the introduction of cocoanut of Pacific origin, toddy-tapping and betel chewing. Whatever this may be, we have the mention of all this in the Sangam works, though palm toddy seems to have been the favourite drink. We have in Polynesia, burial in a sitting posture, which custom is still found in South India among the Devaganga weavers, Visvakarma Brahmans, Okkyians of of Coimbatore, Pisharodis of Travancore and Irulas of the Nilgiris. The tanged adzes of South India have their counterpart in Polynesia and Archipelgo Islands. In the same way the boomerang,[8] the earliest weapon in use, is considered Australian in origin and was brought to South India by early mariners. The Maravars in Madura District use a boomerang crescent-shaped with a knob at one end while the Bhils in Central India used curved shaped ones. What is interesting is that the boomerang was in use in the Nile valley. How could this have gone to Egypt unless it be through South India? This is one of the unassailable links of South India with Egypt probable from lithic times. I have already referred to South Indian pottery in predynasty Egypt. What we have to notice here is that South India adopted elements of

alien culture whenever it suited its purposes. It gave very largely to the world outside and at the same time took some from it.

The Archipelago was much influenced by India and especially South India, whose relations political and commercial with Sumatra, Bali and Borneo, Malaya, Siam, Java, Champa, Cambodia and others are being today studied in detail. In most of these there was a regular Hindu colonization[9] even before the dawn of the Christian era. It is assumed that the American civilization—the Maya culture—should have been influenced by the Archipelago. While we are prepared to admit this, still a recent study entitled *Hindu America* shows evidences of a direct contact between India and America from very early times. It is said that Mexico[10] still retains much of the Indian social and religious beliefs.

The Jātakas refer to Suvarṇabhūmi in Farther India. The *Periplus* refers to the activities of the South Indians in the Peninsula. Puhār or Kāveripaṭṭinam was a busy mart dealing with an equally brisk centre. Kāḷagam of the *Paṭṭinapālai* which could be identified with Kaṭāha, a city of the empire of Śrī Vijaya (S.E. Sumatra). Tondi in Ramnad

was another emporium of considerable importance. We have definite knowledge of the use of the Pallava script in Java. The Colas maintained diplomatic relations with the Sailendra empire whose capital was in Java in the beginning of the eleventh century. In Siam, now known as Thailand, a Tamil inscription of the 7th century has been found. It refers to the existence of a merchant guild from South India. From the first century A.D. Funan in Indo-China was occupied by South Indians and tradition invests one Kauṇḍinya, a South Indian Brahman, as its first king. Angkor Vat near the capital of Cambodia was a Viṣnu temple, built in the Dravidian style of architecture. It is believed that the first dynasty of Champa was founded by South Indians earlier than the 2nd century A.D. The inference is irresistible that political conquest followed the commercial intercourse.

CHINA

A part of South Indian trade was carried on with China perhaps from early times also. While the evidence in favour of this early intercourse is meagre, we are on surer ground when we come to the fourth century A.D. From the 4th to the 14th century A.D. there

has been a regular seaborne commerce between India and China (Yule, *Cathay and the Way Thither*). Calicut, Quilon, Negapatam and Mahabalipuram were the chief ports where the Chinese junks called. For the Chinese merchants and monks the Pallava King Narasimhavarman built a Buddhist temple called 'China Pagoda' at Negapatam in the seventh century A.D. This shows the tolerant spirit of the South Indian monarchs. More than this was the influence of South Indian monks who went to China to preach and spread Buddhism practically from the dawn of the Christian era. There was also a regular stream of visitors from China to S. India. Huien Tsiang visited, and Itsing mentions a number of travellers who visited India in his time. Among those who went from India was a prince of Kāñci in the early years of the 6th century A.D. who took the clerical name Bodhidharma, went to China and preached the *dhyāna* philosophy known in Chinese as Zen.[11] If we turn from this to the 14th century, we find a friendly embassy despatched by the Vijayanagar King Bukka I in 1374 to the then China emperor. Thus the intercourse of South India with China was not only commercial but also cultural.

CEYLON AND SOUTH INDIA

Though Ceylon was cut off from the submerged continent of old, the relations of South India with Ceylon [12] continued unbroken. The expansion of Rākṣasa power from Ceylon throughout the Deccan and South India and even to the borders of Daśaratha's kingdom near Ayodhyā which made Viśvāmitra request the emperor to send his young son Rāma to protect the peace-loving citizens from these marauders shows the activities of the Ceylonese from pre-historic times. The invasion of Ceylon by Rāma and its consequences are too well-known. Survivals of these tribes were still in the island when Vijaya is said to have landed there by sea about 300 B.C. These were Yakṣas who had also disappeared from the face of the earth. Probably the Veddhas of Ceylon are remnants of the old Yakṣa tribes. It is believed that Buddhism came to South India for the first time from Ceylon in the early centuries of the Christian era.[13] Friendly relations seem to have been kept up from this time. The Cola King Karikāla is said to have employed hundreds of labourers from Ceylon on his irrigation works. The Ceylon King Gajabāhu is said to have been present at the installation ceremony of Pattini

at the Cera capital of Śenguṭṭuvan in the 2nd century A.D. Peaceful relations once more existed until the sixth century. From this time to the end of the 8th century the Pallavas frequently invaded and conquered Ceylon. This was followed by the Pāṇḍyas who occupied the Ceylon capital during the reign of Sena I. But Sena II in his turn sacked Madura the Pāṇḍyan capital. When Parāntaka Cola conquered Madura Rājasimha the Pāṇḍyan took refuge in Ceylon. There was a Cola invasion of Ceylon but with no success. It was given to Rājarāja I to annex North Ceylon. Rājendra I established firmly the Cola power in the island. But the uncertain political conditions preceding the accession of Kulottuṅga I were taken advantage of and the Ceylon King Vijayabāhu made himself independent about 1070. Whatever may have been the political fortunes of South Indian rulers in Ceylon, the cultural influence is something arresting. Down the ages Ceylon sat at the feet of South India to learn her art, architecture and literature. The cult of Pattini Devi and the different images scattered throughout the land show easily the South Indian influence. Śaivism and the Śaiva Nāyanars have a firm footing here. Tradition records that during the time of Māṇikavāsagar

(9th century A.D.), the reigning Buddhist king of Ceylon paid a visit to Chidambaram and became converted to Śaivism. This we can take as the starting point of the rise and growth of a Tamil kingdom in North Ceylon.[14] Ibn Batuta who visited Ceylon in 1344, pays a tribute to the Tamil king in Ceylon as one versed in Persian. Later it became part of Vijayanagar empire. Ever since, it has remainned Tamil and today all Jaffna including the northern part of Ceylon is all Tamil besides the emigrants.

The term Elam in Mesopotamia is suggestive and shows that to be a name given possibly by the emigrants from Ceylon who settled there and were responsible for the growth of the town. For, is not Ceylon known as īḷam (ஈழம்) in literature and epigraphy? The people of Elam were non-Semitic and closely related to Sumerian culture. Their language was agglutinative but did not belong to the group Alarodian like the Sumer tongue. In the same way, Caria[15] adjoining Lycia was very probably Cera after a settlement from Kerala. The linguistic affinity between Somali language and Tamil is remarkable. A distinct contribution of the ancient Dravidian to world culture is the Dravidian tongue. The group of agglutinative dialects

with a few exceptions look to the ancient Tamil language primarily as their parent. Can we say that the service of Drāviḍa was to give the tongue to the tongueless?

A comparative study of the cultures in the different parts of the ancient world points undoubtedly to affinities and similarities—as I shall presently show— between the institutions of South India and those of the then civilized world. The close parallels must be attributed to frequent contacts which should have been mutual. It is natural that the impacts of alien cultures with our own from age to age should have continuously enriched the old culture but without prejudice to its individuality—an individuality which is still in a marked degree with the Madras emigrants. According to the latest Census *Report* (1931), we find approximately 2½ million Indians residing overseas, the largest number being in Ceylon, Malaya, Mauritius and South Africa. Speaking for Madras emigrants, the *Report* says: "Family repatriation is commonest with the Madrasi, who is reported to retain longest his connection with his home country and ancestral lands. . . . Emigration has no observable effect on religion. The Madrasi abroad has sufficient of his own kind around him to be able to con-

tinue unaltered in a new country such religious practices as he favours at home. . . . Caste rigidity undoubtedly weakens, but so largely homogeneous are the contributions that here too the effect is less than might be expected. Also no Madrasi emigrant . . . severs his ties of community with the home country, and on his return he seeks to take a normal place within it. . . . Effects on occupation are less than might be expected. The great mass go forth to carry out in their new countries the agricultural occupations they inherited at home. The contribution to domestic service is by classes contributing to it in India. The traders are those who in India would probably also have traded. . . . The Madrasi emigrant takes his own world with him and sets it down in his new surroundings" (p. 72).

Many characteristics, peculiar to South Indian, are seen in the crafts and arts, in the religious and social systems, of the Indus Valley, Sumeria, Egypt and Crete, not to speak of other ancient countries. I can only refer to a few of these brieflly tonight. Among the earliest known crafts in South India the fishing craft takes the first place. The catamarans were a typical craft for fishing purposes. It was of 2 or 3 logs of

wood secured by coir ropes, split bamboos being used as paddles. There was boat catamaran and boat canoe. With growing interest in trade, boat building[16] was undertaken on a large scale. Boat designs have been many and they varied from place to place. We have the Malabar dug-out-canoe, snake-boats, kaḷḷa-tōṇi of Kodikarai, and so on. These are all survivals of the old craft. The *Śilappadikāram* mentions a number of boats of different sizes and shapes. The chief shapes mentioned are like those of horses, elephants and lions (Canto XIII, ll. 175-80).

Of these, the kaḷḷa-tōṇi variety is interesting. These have an eye carved on either bow with a figure of the patron goddess together with a propitiary sign of ௨, puravi or horse. This is said to avert the evil eye. Curiously ancient Egyptians, Greeks and Rōmans copied this. Remnants of these are still seen among the junks and sampans of China and Indo-China. The Coracle covered with hide familiar to us on the Kauveri and other big rivers was the one used to cross the Tigris and the Euphrates.

South India should be again credited with having been the fountain head of primitive irrigation.[17] The rice civilization of South India can be compared with that of

South China and Indonesia. The centre of wheat civilization was the Indus Valley from where it spread to Mesopotamia and the Nile Valley. Perhaps Central America was the home of the maize which came to India later as a result of mutual intercourse. It is just possible that there was an independent growth in irrigated cultivation in all riverine tracts where were sown the first seeds of civilization throughout the ancient world. Certainly it need not be the monopoly of one country or the other. But that South India knew the agricultural industry from the lithic times is seen from some of the agricultural implements revealed to us, thanks to the spade of the archaeologist. Cherts which were plough-shares and flint flakes are enough to show the practice of agriculture. And flint flakes are common on early Sumerian and Egyptian cities. In the Indus Valley we do not see specimens of flint flakes very probably due to availability of copper implements. In this connection we must remember that we are not dealing with the neolithic plane of culture in Mohenjo Daro. But it is an advanced chalco-lithic culture.

Proceeding to examine some aspects of metal culture, it now seems settled on proper chemical analysis that gold used in the Indus

Valley was of the superior variety obtainable only in the Kolar fields of Mysore, and the precious *amazon* stones found at Mohenjo Daro and Harappa should have been the variety peculiar to the Nilgiris. Add to this the find of a cup at Mohenjo Daro made of a beautiful green stone which may have come from Mysore. This would establish the direct contact South India had with the Indus cities in the chalcolithic period. This same should have been the case with the Sumerian city of Ur where as I mentioned in the first lecture a bead of amazonite of the Nilgiris was dug up from a prediluvian layer.[18] It may also be noted that predynastic Egypt used green felspar. I may also mention the similarity not only in type but also in the workmanship between the lapis cylindrical beads from the Raigir (Hyderabad) megalithic tomb and from Ur of 3500 B.C. So also the triangular barrel beads of quartz from the same place are parallel to the early civilization of Egypt. We have a Cretan specimen of square cylinder dated 1600 B.C. and a hexagonal barrel in quartz in the graves of Ur of 3500 B.C. Did these works of art evolve separately ? Do they not suggest an active intercourse from early times between South India and Crete and Babylon ? I leave you to judge for yourself. Again, a

strong Indian influence is suggested in the case of etched carnelian beads found in Kuala Selingsing, Malaya Federated States, as due to trade even in the 9th or 10th century A.D.

Gold diadems being long, thin oval gold plates found in the urns at Adicchanallur point to the custom of binding them round the heads of the dead. Still this practice of பட்டயம் கட்டராது (*Paṭṭayam Kaṭṭaradu*) is seen in some communities in Madura. It is surprising that exactly the same shaped diadems on gold were discovered at Mycenae (*Ar. S. I. A. R.* 1902-3, p. 120).[19] Add to this the gold necklaces and girdle of the 17th dynasty of Egypt found in a burial and regarded as foreign jewellery. A similar claim is made for the Indian origin of the musical bow. Anklets were worn as still worn by our girls and even some elderly ladies in South India. From some clay figurines and a little bronze statue in Mohenjo Daro, we find anklets used in the Indus cities. What is really interesting is that the same pattern of anklet appears on a figure in a fresco at Knossos in Crete. And the great epic *Silappadikāram* centres round an anklet.

A key to formulate a reliable chronology of early South Indian connections with Mesopotamia[20] is furnished by the excava-

tions at the Sumerian sites, especially Kish and Susa dating from the 5th to the 3rd millennium B.C. The fact is that they have revealed the existence of Indian products. Some of the interesting things are:

(1) Funerary pottery.

(2) Oblong short-legged terra cotta sacrophagi.

(3) Carnelian beads at Kish decorated with white lines on a red ground, a technique common only in India. These were found at Crete also.

(4) Use of the coracle, the Indian boat.

(5) An early Sumerian glazed steatite seal from Kish, alike in respect of the Indus script and bull.

(6) Conch in Susa and the chank ornaments in Tello—the site of ancient Lagash. Incidentally I may say that the use of chank bangles and conch for rituals connected with temple worship, funerary rites and in war was from primitive times in India. The technique of chank should have led to the use of iron saw and iron ore early in South India.

(7) Fragments of teak and Indian cedar in the ruins of Birs Nimrod and Ur.

Proceeding to examine the South Indian contribution to the religious and social systems of the ancient world, we find first the worship

of mother,[21] practically universal. The very term 'Amma' as signifying the goddess is significant. We have the temple of 'Ammon' in Egypt. The terra cotta figurines of the mother Goddess in Crete are similar to those in Mohenjo Daro. 'Aiyyayi'[22] was the tribal goddess of ancient primitive South Indian tribes. She is now the Kāli or Bhadrakāli or Bhagavatī of Kerala. Associated with early temple worship was dedicating girls to shrines. These are called Devaradiyal in our country. Strangely enough the Sangam works make no mention of this institution though Parattaiyar or dancing girls are referred to. This practice of dedicating girls has been in existence in the Phoenecian colony of Sicca on the North African coast, at Heliopolis in Syria, and in Armenia, Lydia and Corinth.[23] It persisted in Asia Minor to the second century A.D. Another peculiarly South Indian practice connected with the temple worship was the marriage of female votaries to god prevalent in Mesopotamia. But this practice has unfortunately led to sacred prostitution in Mesopotamia. It is said that female votaries of Marduk and Sun god Shamash married these gods but had human children.

We may call attention to another practice, of offering the hair.[24] Lucian mentions

a temple at Byblus in Phoenicia where a woman shaved her head and offered her hair to the deity enshrined. Very strangely the temple was dedicated to the Fish from the waist downwards. Attached to it was a sacred pond of fish. This reminds one of the Matsyāvatār legend in India.[25] Add to this the Mesopotamian legend of flood where mīna (fish) is mentioned. If we bring back to memory the legend of Oannes to which I have already referred, all these show the profound Indian influence in the religious systems of the ancient world. The fish cult was once popular in India and the emigrants from India took this cult with them to foreign lands. Turning back to our subject there is an account of hair-offering by Argive girls to Athene before marriage. Offering one's hair to a deity in fulfilment of a vow is characteristically a South Indian practice even now observed in big shrines like Tirupati, Swamimalai, Vaithisvarankoil and other places. In India maidens, married women, male children —all undertake this vow.

Next we see the fire-walking ceremonies still current with us and glibly connected with Draupadi Amman, paralleled in the worship of Artemis in Cappadocia.

Next we meet with the cult of snakes. It was the totem of the ancient Nāga tribes.[26] The association of snake with Śiva and also Skanda is indeed reminiscent of the primitive religion. We in South India still worship snakes in the shape of Nāgakkal. There are a considerable variety of patterns. Some slabs contain a simple snake standing. In others a pair of cobras interwined. Groups of stones are seen in a temple or underneath the sacred tree, generally a pipal or nim tree. Though it is popular in South India, it is still more popular in Malabar. It is connected with the fertility cult. There is still the belief that a barren woman becomes big with a child if she offers proper prayers to the Snake Lord. We have representations of the reptile in the Indus cities on painted pottery, tablets and clay amulets. And this cult was one of the prominent religious cults of ancient Crete. It was associated with symbol of the double axe.

Another ancient South Indian cult was the worship of the moon,[27] largely prevalent in Asia Minor and the East Mediterranean. Though the Rg Vedic religion is primarily worship of Nature, yet the moon is not given prominence as an object of cult. But the conception in the South was different. The worship of the moon is definitely mentioned in early Sangam

works and the great classic *Śilappadikāram* opens with these pregnant lines :

"திங்களைப் போற்றுதுந் திங்களைப் போற்றுதுங்
கொங்கலர் தார்ச் சென்னி குளிர்வெண்குடை
வங்கண் உலகளித்தலான்" [போன்றிவ்

and there was a special shrine dedicated to the moon (நிலாக்கோட்டம்) in each of the capitals of the Tamil land. A relic of the old cult is the seeing of the moon on the third day after the new moon day, supposed to bring health and wealth. The astronomical and astrological calculation was according to what we now call Cāndramāna; what is more important is that the very month is named *tiṅgal*, the Tamil name for the moon. Notwithstanding the fact that the authors of early Tamil culture worshipped the moon deity, they do not seem to have had any idea of the eclipse like the Egyptians or to have observed the eclipse day until they came into close contact with Sanskrit culture. Curiously, in Babylonian civilization more prominence is given to the moon than the sun.[28] And the Babylonian year is exclusively lunar. The cuneiform sign for the moon is the numeral '30.' Incidentally, I may point out that there are many parallel features of Babylonian religion and customs like the worship of the bull

of Ishtar, honouring women of chastity and dedicating girls to temples. Much of them finds mention also in the religious literature of the Hebrews. It is believed that the Babylonian culture flowed into Canaan or there was an actual migration from Ur to Canaan by way of Haran.[29] Further we find a strong resemblance to the mythology of the Greeks and it is also believed that these features came from Asia Minor. Thus, there was a migration from India to Babylon and from Babylon to Greece and Canaan. What I want to show is that even here South India was the original home of these cults, which persist with us, thus demonstrating a fundamental unity and vitality of South Indian culture.

In the ancient religious system of South India and other countries the cult of the bull was popular. The bull as the riding vehicle of the great God Śiva was venerated throughout. In our festivals we still attach significance to the Rṣabha vāhanam day. Two amulets in Mohenjo Daro show the effigy of a bull carried in religious processions. This recalls to mind the custom of bearing animals in religious processions in ancient Egypt. Being a deity of the masses, some festivities have been connected with the Bull. Bull-jumping is one of them. The *Silappadi-*

kāram mentions as exclusively a practice of the Āyar in connection with choice of the bridegroom by the bride. He who courageously jumped on it and brought it under control was the winner. On Cretan vases bull-jumping[31] scenes are depicted. In fact the similarity between Cretan customs and those of South India is so close that we cannot escape the conclusion of South Indian influence on Crete. Elsewhere I have suggested that the Kirāta tribes of South India might have been the people who were responsible for the Cretan civilization. And Crete[32] derived its name probably after this tribe.

Intimately associated with the cult of the Bull[33] (which is also a feature of Egyptian religious system) is the Phallic cult. The different branches of the Mediterraneans followed the phallic culture.* The phallic symbol included ring and beatiylic stones which we get in plenty in the Indus valley. The official religion in ancient Crete consisted of the worship of a Pillar which was either a standing stone or a sacred tree with a horned altar. This represented the devotion of the Cretan State. It is significant that the early Tamil god was known *Kandu* which is stambha the pillar. Once the pillar worship was uni-

* *R. V.* Śisnadevas—VII. 21-5 : X. 99-3.

versal all over India. That is why Aśoka engraved his edicts on the free standing pillars throughout the country which were regarded as objects of worship from primitive times. The Buddhist stupas, connected with funerary mounds, were again modelled on these pillar cults. When the phallic symbol was reduced to stone lingams, the ancient Tamils put up what are known as dhvaja stambhas in front of the shrine. Another relic of stambha worship is seen even now in planting first as a preliminary to a festival or to a marriage pandal a pole of the bamboo or other tree, to which worship is offered, undoubtedly a vestige of the early devotion. The horned altar suggests the worship of the Bull. The paraphernalia of worship in Crete is the identical one we still have in our temples in South India. Incense was burned, the conch was blown, the lyre and flute were played as sacred music. When the iucense was being burned hand-bells were sounded, accompanied by cymbals, the temple girls (Devadāsis) danced before the altar.

Another feature of ancient civilization was the prevalence of a matrilineal system [34] adopted by the followers of the cult of the Mother Goddess. It was the Marumakkattāyam [35] system even now prevalent in Malabar

as against the Makkattāyam in other parts of the country. The Marumakkattāyam was once in all South India, South Europe, Asia Minor, Mesopotamia and Egypt. The system was another link that connected South India with the rest of the ancient world. As in Egypt, descent in Crete was through the female line.

If we tackle the problem from the point of view of dress, here again we find unquestionable parallels. Men in Crete and Egypt wore waist cloth only. They further put on sandals or high boots. They also had long hair ordinarily hanging down at the back of the head. With regard to the method of doing the hair, we have an interesting evidence. Okkur Māśāttiyār, a poetess of the Tamil land praises a Tamil lady who, on the country's call, sent her only son to the field of battle. At that time she dressed his long hair gathering it up in a bun or knot, after the fashion of ancient Sumer. Though Mohenjo Daro affords varied styles of hair dressing, still all point to wearing long hair. The evidence of the *Puranānūru* shows the much condemned tuft was one of the practices of early Tamils, adopted in Crete and Egypt.

Among the customs and amusements which are many, I shall mention one or two.

Among the earliest animals domesticated was the cock,[36] the emblem of God Muruga. It was the ensign of the Greek God Apollo. Could Apollo be identified with Kanda? A South Indian scholar is inclined to this view. The appearance of domesticated fowl in East Africa and Madagascar takes us to the geological time of the submerged continent when the fowl was domesticated. This may have some basis in the Tamil Velan epic.[37] *

Among the amusements, game cock fighting (கோழிப்போர்) was peculiar to South India. On an amulet seal in Mohenjo Daro are portrayed two jungle fowls in a fighting attitude. From this Mackay says it is possible that with the Indus people game cock fighting was a sport.

The foregoing survey, however rambling it may be, would be in itself an eloquent testimony of the fundamental unity of South Indian culture. Its record down the ages is unbroken. While it has assimilated all the best in alien cultures with which it came into contact, it is still a live force. Its place in the world, ancient, mediaeval or modern, is something unique, something arresting. It

* *The Origin of Indo-European Races and Peoples* by V. Chokkalingam Pillai, 1935, is full of speculation and of unconvincing theories.

civilized the ancient world its arts and crafts, by its religion and language. It spread the torch-light of culture combined with conquest in the mediaeval ages. Even today the Madrasi, be he a labourer or an official, is found in all parts of the world, contributing his best to the sum total of humanity at large. May this ancient culture, still luckily with us, grow from strength to strength !

NOTES TO LECTURE I

1. *India In The Geological Ages*:

Measured by the vast ages of geological existence, the peninsular area of India (the region of southern tableland) is by far the oldest. On the north-western borders of this area, stretching across the plains of Rajputana, are the remnants of a very ancient range of mountains called the Aravalli. To the south of these mountains the peninsula of India, as we know it now, has been a land-area since the close of the palaeozoic era. In the region to the north-west of the Aravalli hills the sea has repeatedly flowed even from the commencement of tertiary ages; and between the two regions thus separated by the Aravallis there are striking differences both in structure and in conformation. The present shape of the peninsula—itself but a remnant of a far more widely extended continent—has only been assumed, since the occurrence of the vast series of earth movements which resulted in the creation of regions of depression—the alluvial basins of the Indus and of the Ganges. Almost coeval with the Aravallis (and possibly at one period connected with them) is the much broken and ragged formation known as the Eastern Ghats overlooking the Bay of Bengal. So ancient is this eastern buttress of the peninsular tableland that since the close of the palaeozoic era the waters of the bay have never washed westward, and the Coast of Madras was the eastern coast-line of that pre-Indian continents of which India is now the much-diminished representative. But whilst the Aravallis were clearly

the north-western limit of this prehistoric continent, it is not quite so clear what formed the boundary on the north-east. There was no Gangetic basin in those days, and it was probably that the Rajmahal hills and the hills of Assam continued the land area of the Himalayas east of Sikkim; for it is certain that the eastern Himalayas are vastly older than the western, while the Burmese mountains are comparatively young. Next followed a long period of repose and of the silent process of alluvial deposit by river action, during which the wide central beds called Gondwana were formed. Here we must note the existence of ice-worn boulders and the evidence of former glaciers in Rajputana; and at this point we are faced with the almost indisputable fact that the India of the Aravallis and of the Rajmahal hills was but an extension from South Africa. The evidence which has been collected to prove this ancient connection seems to be conclusive (See *India* by Col. Sir T. H. Holdich, pp. 7-8). *Cp. Traite de Geoloic* by A de Lapparent (4th edn.); *Lemuria* by Cerve (Fowler); *Atlantis and Lemuria* by Steiner (Anthrops); *Problem of Lemuria by Spence* (Rider); The Drift of Continents, by Wegner (*Royal Geographical Jour.* 1934-36.)

There are some finds which clearly belong to the age of the Pre-Chellean Eolithic Culture. One is a boucher of Vindhyan sandstone discovered at Bhutra in Narasingapur district in the Narbada valley. In the same place were found bones of some animals. The second was the Pre-Chellean Godavari chip or flake found at Mungi near Paithan in Hyderabad (Dn.), together with bones of some animals. The finds at Bhutra have got affinities with the African and European, and certainly with those discovered at Burma,

Ceylon, the Andamans and Java. This shows that the Eolithic Culture was the prevailing culture common to all the areas of the then ancient world. (*Prehistoric India* by Panchanan Mitra, p. 138ff: *History of Pre-Musalman India*, Vol. I by V. Rangacharya pp. 29-32).

2. Sir J. C. Frazer gives this caution about the interpretation of the legends of the Great Flood; 'For it is certain that legends of a great flood are found dispersed among many diverse peoples in distant regions of the earth, and so far as demonstration in such matters is possible, it can be demonstrated that the similarities which undoubtedly exist between many of these legends are due partly to direct transmission from one people to another, and partly to similar, but quite independent, experience either of great floods, or of in many phenomena which suggested the occurrence of great floods, in many different parts of the world. Thus the study of these traditions, quite apart from any conclusions to which it may lead us concerning their historical credibility, may serve a useful purpose if it mitigates the heat with which the controversy has sometimes been carried on, by convincing the extreme partisans of both principles that in this as in so many other disputes truth lies wholly neither on the one side nor on the other, but somewhere between the two. *Man, God and Immortality*, pp. 49-50.

3. See Dikshitar, *The Matsya Pnrāṇa*: *A Study*, pp. 1-19.

The Sumerian epic of the creation and the deluge tells us that the earth-goddess and the earth-god helped by Anu, the heaven-god, and Enki, the water-god,

fashioned the 'dark-headed people,' evidently meaning their own ancestors the Sumerians. (Langdon, *Sumerian Epic of Paradise, the Flood and the Fall of Man*, Philadelphia, 1915, p. 17). In this connection the remarks of Rev. Fr. H. Heras may be noted: When the Dravidians of India whom we now identify as the original nucleus of the Hamitic race, settled in the land that spread between the Indus and the Ganges after the Flood, they found there, and specially on the southern shores, a race of negritoes, a sub-group of the black race, who have left numberless relics of their past in the shape of prehistoric implements and ethnological characteristics. 'Hamitic Indo-Mediterranian Race' in the *New Review*, Vol. XIV, pp. 189 and 192).

4. The Madras and Chingleput districts contain numerous traces of the Paleolithic man. No habitations of Paleolithic men have, so far as is known, survived to the present day in Southern, Central and Western India; and from their weapons and tools made largely of quartzite now remaining the fairest inference is that they were an uncultured people but not gross savages, their artifacts in stone being in kind more numerous than, and in shape and make far superior to, those of the Tasmanians and Australians, when first visited by Captain Cook and contemporary navigators and the earliest British colonists. (Robert Bruce Foote, *The Foote Collection of Indian Prehistoric and Protohistoric Antiquities*—Notes on their Ages and Distribution, p. 8). The absence of Palaeolithic finds in Kerala may here be noted,

5. See Chaman Lal, *Hindu America* (Bombay, 1940). There is an interesting paper by Dr. Ludwik Sternbach on " Similar Social aud Legal Institutions

in Ancient India and in Ancient Mexico," *Poona Orientalist*, VI, pp. 43-56. Until the arrival of the Spaniards in Peru in the early sixteenth century, the Peruvians were worshippers of the Sun and their king claimed to be a descendant of the solar dynasty. The great temple of the Sun dominated the ancient town of Cuzco.

6. Till within the last few years our knowledge of the earliest settled culture in Egypt has been scanty to a degree at the very point where we would most desire to have it full and complete—the point at which the hunting life of the nomads who left their flints on the desert plateau above the Nile Valley and on the successive terraces within the Valley began to pass into settled life of an agricultural community, with herds of more or less domesticated animals, and depending for its sustenance not so much on hunting and fishing though these would still be practised as on the rearing of wheat and barley. In 1924-25, however, two discoveries were made—one at Badari, near Qau, above Assiut, by Mr. Brunton and Sir Flinders Petrie; the other in the Fayum, by Miss Caton Thompson—which have thrown a considerable amount of new light on the whole problem of the earlier stages of the pre-dynastic civilization of man in Egypt. Both Brunton and Petrie found a settlement at Badari, being one out of many along the course of the Valley. The Badrians were, according to some, the first cultivators of a land where cultivation has since been more continuous, perhaps, than anywhere else in the world. They were a short and slender race, with heads of the dolichocephalic type. Apparently their descendants the Egyptians of the present day, still bear a considerable physical

resemblance as is the case with some of the still surviving specimens of the older races of India and Ceylon, the Dravidians and Veddahs (James Baikie, *A History of Egypt*—From the Earliest Times to the End of the XVIIIth Dynasty, pp. 24-25.

A very extreme view about the origin of the Tamils was put forward by V. Kanakasabhai Pillai, in his book *The Tamils 1800 Years Ago*, 1904, in which he opined that many Mongolian tribes entered India through the Himalayan passes when the Aryas were settled in the Punjab. 'Most of the Mongolian tribes emigrated to Southern India from Tamalitti, the great emporium of trade at the mouth of the Ganges, and this accounts for the name "Tamils" by which they were collectively known among the ancient inhabitants of the Deccan. The name Tamil appears to be therefore only an abbreviation of the word Tamalittis. The Tamraliptas are alluded to, along with the Kosalas and Odras, as inhabitants of Bengal and the adjoining sea-coast in the *Vāyu* and *Viṣṇu Purāṇas*.

7. *Historians' History of the World*, Vol. I, p. 77. See also G, Slater *Dravidian Culture*, pp 22 *ff*; Badari itself is an Indian place name.

8. This type shows remarkable affinity to the Veddhas of Ceylon, the Tfalas of Celebes and the Sakais of Malaya Peninsula (Marett, *Anthropology*, p. 120). Australia was considered as their original home. A recent writer suggests Palestine. The fact seems to be that they were the Dravidians of the Neolithic Ages in South India. It is very difficult to make them a group entirely separate from the primitive jungle tribes like the Kadars, who are supposed to be the earliest inhabitants of the Peninsula. See also

Travancore Tribes and Castes by L. A. Krishna Aiyer, Vol. II, pp. 292-3.

9. *The Ancient History of the Near East* by H. R. Hall, p. 173 ; also pp. 174-212.

10. *The Lycians And Their Affinities*:

The name Lycia is old, and Egyptian scholars argue that in the Ruku of Egyptian monuments are to be found the ancient Lycians, who along with other sea-folk, had fought against the Egyptians and been taken captive. But even so, Herodotus recognized a still more ancient name of the country in Milyas, and earlier inhabitants in the Solymi and Termiloi or Termilai. These tribes were regarded as being extremely ancient, for to Bellerophon was ascribed the change of the name of Tremilai into Lycians. Yet even in the time of Herodotus the name Tremilai was still familiar. In the later population scholars are inclined to see a stock that migrated from the Island of Crete, which the poet of the *Odyssey*, or his interpolator, recognized as a land of ninety cities in which were many peoples and among them the Pelasgoi. Wild as this corner of Asia is, it has preserved more records, in the form of non-Greek inscriptions, than any other districts as yet of the western littoral of Asia Minor. But though the inscriptions are numerous. it cannot be said that they throw light upon the origins of the language, which, after discussions protracted over many years, cannot certainly be referred to any of the known families of language. In many respects the Lycian customs resembled those of the Carians, but in one they were conspicuously different. The Lycians counted kin through the mother, legitimatized the offspring of the

union between a woman who was a citizen and a slave, and deprived of rights the children of a male citizen and a slave woman. (*The Cambridge Ancient History*. Edited by J. B. Bury, S. A. Cook and F. E. Adcock, Vol. II, the Egyptian and Hittite Empires to C. 1000 B.C., p. 9.)

11. Mr. Kanakasabhai says that the oldest of the Mongolian tribes who invaded Southern India and conquered the Nagas appear to have been the Marar, and the Chief of this tribe was ever afterwards known as Palayan or "the ancient," being the most ancient of the Tamil settlers in the southern part of India,

The next tribe of Tamil invaders was the Tirayar or 'Sea Kings.' They were a great seefaring race, whose home appears to have been Lower Bengal and who travelled by sea to Burma, Cochin-China, Ceylon and Southern India. A king of this tribe named Tirayan who reigned at Kāñcī, the modern Kāñcī-puram, contemporary with Karikāla-Cola, claimed to be a descendant of the god Viṣṇu, whose bed is on the ocean, according to Hindu Mythology.

Another tribe of the Tamils was the Vanavar or Celestials. They were evidently natives of a mountainous region in the North of Bengal. The Cera kings belonged to this tribe and called themselves Vānavar or Celestials. They claimed affinity with the Vānavar inhabiting the Himalayas, and expressive of their origin they adopted the titles of Vānavarman or Imaya-Varman. Besides the Cera kings, other mountain chiefs such as Nannan, lord of Muthiram and Alumbil-Vel called themselves Vāna-Viral-Vel or Chiefs of the Vānavar.

These views of Kanakasabhai cannot be accepted in the light of research since he wrote his thesis. For the views of Jules Vinsen who took an entirely different view see the *Tamilian Antiquary*, No. 1, p. 12.

12. Rai Bahadur Sarat Chandra Roy thus traces the successive strata in the racial composition of the land. The earliest inhabitants were, in all probability, a small black curly-haired Negrito race allied to the Semangs of Malaya and the Mincopis of the Andamans. Then there came a long-headed race, called pre-Dravidian and sometimes proto-Australoid, who might have entered from the north-east or the north-west or by the submerged Lemurian continent. "Wherever the pre-Dravidian might have originated, the racial type of the Indian proto-Australoid would appear to have been ultimately fixed in India under the influence of the Indian climatic conditions and he is thus the true aborigine of India." The next important wave of immigration into India appears to have been an early branch of the Mediterranean race who brought with them a rudimentary knowledge of agriculture, the practice of urn-burial, the erection of rude-stone memorials for the dead, neolithic implements, the art of navigation and a new speech. The main body of this race occupied peninsular India which was then perhaps sparsely inhabited by the pre-Dravidians and by some remnants of the original Negritos. "The sections of the early Mediterranean immigrants who stayed on in Northern India were in time mostly absorbed in the dominant pre-Dravidian population of the north. Most of the new immigrants into Southern India, whom we may call the Proto-Dravidians, and their descendants, too, gradually received varying

degrees of infusion of Proto-Australoid blood and in time worked out a civilization now known as the Dravidian culture. To them perhaps India owes the first establishment of settled villages and a village organization with its village officials, village deities and village groves." (*Journal of the Bihar and Orissa Research Society*, Vol. XXIV, 1958, pp. 37-38).

13. The Munda languages are prevalent in Santal Parganas, Central Provinces, North Madras and Assam. The group of languages called Mon-Khmer akin to the Munda languages are spoken in Burma, Malaya Peninsula, Annam, Cambodia and Nicobar islands. Sten Konow seems to be correct when he states that the Dravidian family is an isolated group of languages with several eharacteristic features of its own (*Encyclopaedia Brittanica*, 14th Edition, Vol. XV, pp. 957-8).

14. Sir Denys Bray says, stressing upon the original Dravidian character of Brahui as follows: Some scholars, however, seem to look upon affinities of vocabulary as of at least equal importance in assigning to a language its proper place. Their line of argument is a little difficult to follow. English would be none the less Teutonic were its vocabulary twice as latinized. And, if by some freak, Brahui divested itself of all suffixes inherited from the Dravidian mother-stock and adopted Iranian or Indian devices for the declension of its nouns and pronouns and for the conjugation of its verbs; if it substituted for its organic negative conjugation, so characteristically Dravidian, the ordinary mechanical device of using a negative adverb, and purged its grammatical structure of such last remnants of its Dravidian, as its personal, reflexive, interrogative and demonstrative pronouns, it is hard to

see how it could be said to be member of the Dravidian language-group any longer, even though its vocabulary became as heavily interlarded with Dravidian words as it now is with words borrowed from Indian and Iranian languages. None the less, the secondary evidence afforded by affinities in the vocabulary is striking enough. True, the words inherited from the original Dravidian stock form a very small minority. But lt is a minority of stalwarts. It is composed almost entirely of words to express the most fundamental and elementary concepts of life :—substantives like mouth, ear, eye, brain, blood, sleep, top, bottom ; adjectives like big, small, new, old, sweet, bitter, dry, hot, red ; the numerals one, two, three ; pronouns like I, thou, he, we, you, they, self, who? what? how many? other ; verbs like to be, become, come, give, eat, speak, hear, see, understand, take, strike, fear, die ; adverbs like before, after, formerly, yet, today. (*The Brahui Language*, Part II, p. 16).

15. See G. R. Hunter—The script of Harappa and Mohenjo Daro and its eonnection with other scripts : In the seals discovered in this region are seen inscriptions in a pictographic character. Similar forms of writing are met with in Sumerian and Proto-Elamite finds. They suggest a common origin for this early picture-writing. This is nothing, more than thé Kanelluter which is mentioned in the *Silappadikaram* as being used on the bundles of merchandise.

16. Memphis the royal capital of the third and fourth Dynasties was raised on the boundary limits of Upper and Lower Egypt. (W. J. Perry, *The Gvowth of Civilization*, pp. 97-98. Pelican Books).

17. See the *Vedic Index*, Part I, pp. 346-9.

18. The Reverend Father Heras' views may be cited. When the Dravidians of India whom we now identify as the original nucleus of the Hamitic race, settled in the land that spreads between the Indus and the Ganges after the Flood, they found there, and specially on the southern shores, a race of negritoes, sub-group of the black race, who have left numberless relics of their past in the shape of prehistoric implements and ethnological characteristics. Their descendants live still in the Andaman Islands of the Bay of Bengal. Very early the Hamatic Dravidian settlers were mixed with the negritoes, and the issue of those unions naturally had very typical physiological features, which are very often discovered to-day among the people of South-India; short stature, very black complexion (not precisely the darkened one of the Hamites), flat nose, curly hair. When the Aryas entered India round about 1500 B.C. they were struck with such strange features in their opponents, the Dāsas or Dasyus of the *Ṛgveda*, and left a brief but vivid description of their despised ugliness in the Ṛgvedic hymns by saying that they were 'noseless' (*New Review*, September, 1941).

19. The late Professor P. T. Srinivasa Aiyangar was a warm champion of the theory of cultural and even racial continuity of the peopls of South India from the earliest times. He sought to explain 'that the Old Stone Age in South India ended wery gradually and shaded off very imperceptibly into the neolithic culture and that throughout South India, there was no geological or other indication of catastrophic phenomena when the Palaeolithic Age ended and the next Age began. "The substitution of trap-rock for

quartzite, the acquisition of the skill to polish the tools made with trap-rock till they became extra-ordinarily smooth to the touch, the domestication of the wild dog, and the cultivation of the wild rice led to the peaceful evolution of the epoch of new stone tools from that of the older rough implements, the settled life of the neolithians from the nomad life of the palaeolithians."

"The learned writer further holds that dialects of the same family of languages were spoken throughout India, except in the Vindhyan regions, in the Neolithic Age; and that the neolithians of North India spoke languages of their own which were structurally allied to the so-called Dravidian family of languages and not to Sanskrit or Prakrit and which might have been evolved from the holophrastic dialects of very primitive peoples. In South India, as in China, no brief Copper Age or long Bronze Age intervened between the Neolithic Age and the Iron Age' *(Jonrnal of the Bihar and Orissa Research Society*, Vol. XXIV, pp. 39-40).

" Thus according to this view, the Dravidian race was indigenous to the country; and the Tamil and other allied peoples were indigenous; and their languages were evolved where they are now spoken. " A careful study of South Indian pre-historic antiquities *in situ* cannot lead to any other conclusion than that the passage of culture from stage to stage in ancient times was not a catastrophic change such as indicates the struggle of alien intruders with the pre-existing population, but a peaceful course of evolution. An inspection of the map of neolithic India is enough to prove that the country was thickly populated by people of one homogeneous form of culture and that the

people ought to have been autochthonous, as the Tamil people have always claimed to be in the tradition recorded in their ancient literature. In the most ancient layers of the Tamil language can be discovered not only ample traces of neolithic culture, but also the birth of the Iron Age culture that succeeded it," (*Journal of the Bihar and Orissa Research Society*, Vol. XXIV pp. 41-42).

20. Among others Rai Bahadur Sarat Chandra Roy is the supporter of the theory of a proto-Dravidian race. He says that on the basis of the true aborigines of India who belonged to the racial type of the Indian Proto-Australoid, allied to the Semangs of Malaya and the Mincopis of the Andamans, and which was supplemented by a Melanesian strain there came an early branch of the Mediterranean race who brought with them a rudimentary knowledge of culture. the practice of Urn-Burial, the erection of rude stone memorials for the dead, neolithic implements, the art of navigation and a new speech. The main body of this new race occupied Peninsular India which was then perhaps sparsely inhabited by the pre-Dravidians and by some remnants of the original Negritos. It is very difficult to accept this view.

21. Dr. Maclean has almost hit at the right point when he divides the people of South India into Tamilians and Pre-Tamilians. The differences were not racial but cultural. Every age points to the growth and development of Tamil culture from the rude stone implements and cairns down to the marked civilization of the Sangam and post-Sangam period. The Tamils have no tradition whatsoever that they were an alien people who migrated to the Indian peninsula at a remote period of

their history. On the other hand there is everything in favour of the indigenous origin. A study of the Tamil words for direction *Kilakku* or east shows a downward slope towards the ocean, and *Merku* or west signifying an upward place of the western ghats. It quite fits in with the conception of the people of the Indian Peninsula. (See V. Rangacharya, *op. cit.*, pp. 70-71).

22. The family of South Indian languages was at one time styled by European writers Tamulian or Tamulic. In the first edition of *A Comparative Grammar of the Dravidian* or *South-Indian Family of Languages* in 1856, Dr. Caldwell says that the term 'Dravidian' had been for some time used in almost as restricted a sense as that of Tamil itself; but had been more or less distinctly used by Sanskrit philologists as a generic appellation for the South Indian peoples and their languages. He quotes in support the use of the term Āndhra-Drāviḍa-Bhāṣā by Kumārila Bhaṭṭa as meaning the language of the Tamil and Telugu countries. Dr. Burnell remarks that Kumārila's evident acquaintance with the Tamil language is worth notice and his application of the term 'Drāviḍa' as meaning Tamil is useful. (*The Indian Antiquary* for October, 1872). Manu says (X, 43-44) that Drāviḍas were Kṣatriyas sunk into the state of Vṛṣalas (outcastes), like the Pauṇḍrakas, Oḍras, Kāmbojas, Yavanas, Śakas, Paradas, Pahlavas, Cinas, Kirātas, Daradas, and Khaśas. Of the tribes here mentioned the only tribe belonging to Southern India is that of the Drāviḍas. This name, therefore, appears to have been supposed to denote the whole of the South Indian tribes. Is any of those tribes were not intended to be included, it would probably be the Āndhras, the Telugus of the interior, who had already been mentioned

by name in the *Aitaveya Brahmana*, and classed with Puṇḍras, Śabaras and Pulindas, as degraded descendants of Viśvāmitra. The same statement is made in the *Mahābhārata ;* and in the two lists of degraded Kṣatriyas therein given, the Drāviḍas are the only South Indian tribe mentioned. It must be concluded, therefore, that the term *is* generally used, seeing that the more specific names of Pāndyas, Colas, etc., had become well known in Northern India by that time, Doubtless, It is in the same sense that Satyavrata, the Indian Noah, is called in the *Bhāgavata Purāṇa* 'the lord of Draviḍa' (Muir's *Sanskrit Texts*, Vot. I).

23. See Dikshitar V.R,R., on "What is Tamil Culture"—*New Review*, Calcutta, June 1937, pp. 513-26.

24, Early Tamil Literature speaks of Kuriñji makkal, Neydal makkal, Pālai makkal, Marudam makkal.

25. Mr. R. Bruce Foote joined the Geological Survey of India in 1858 and spent the greater part of his service of 33 years in elucidating the Geology and Paleontology of South India. He discovered some implements of the Palaeolithic Age near Madras in 1863 and became the pioneer of this branch of research in India. Thus he says of his own first discovery :

'In the early sixties of last century every one interested in the origin of mankind had been greatly stirred by the thorough confirmation by the great English geologists, Joseph Prestwich, John Evans, and Hugh Falconer, of Boucher de Perthes' discovery in the drift beds of the Somme river valley of chipped flint implements, the earliest human artifacts then known.

The news of this remarkable revelation had turned my thoughts to the necessity of looking out for possible similar traces of early human art in South India where my work then lay. It was therefore a matter of pure satisfaction, rather than great surprise, when, on the 30th May 1863, I came across a genuine chipped implement among the material turned out of a small ballast pit dug in the lateritic gravel on the parade ground at Pallavaram to the southward of Madras. The correctness of my recogni'ion of the Pallavaram specimen as a genuine palaeolith was fully confirmed by a great find of such artifacts, made in company with my friend and colleague Mr. William King, Junior, in the valley of the Attrampakkam nullah 40 miles northwest of Madras city. This was in September 1863."

26. Mr. J. W. Breeks M.C.S., opened many old cairns in the Nilgiris plateau and described them in his important work entitled *Account of the Primitive Tribes and Monuments of the Nilgiris*. Mr. Rea of the Archaeological Department accumulated the Tinnevelly collection of the pre-historic antiquities in the Madras Museum. (See also A. Rea, *Some Pve-Historic Burial Placcs in Southern India* (Megalithic and Earthenware tombs at Pallavaram) *J A.S.B.*, Vol. LVII, Part I, No. 2 of 1888.

27. Annavasal was one of the earliest abodes of man in the Kolattur Taluq of the Pudukottah State. The late P.T.S. Aiyangar holds a strong belief that this State must have been the home of the paleolithic man and that the best district for the study of the burial customs of neolithic man is also the same State. In the region round the modern town of Pudukottah evidences are available for the continual flourishing of

man from the Paleolithic Age. (See, *A Manual of the Pudukottai State*, Revised Edn. Vol. I, pp. 516-18 and Vol. II. Chap. xxiii, Sec. I). The Editor would not class all these burials as pre-historic or neolithic.

28. Mr. Bruce Foote says that there are very few paleolithic caves in South India and in only one of them were remains of the Paleolithic Age found ; these were a few carved bones and marked teeth of Magadalinian aspect. Wooden artifacts of the Paleolithic Age have also not been discovered.

29. It is estimated that five-sixth of Bellary is covered with Archaean rocks which can be classified granitoid and gneissic. Of these the older are the granitoid. Most of the Archaean rocks are porphyritic granites of light grey colour. The Dharwar rocks are rich in beds of hemetite quartzite of intense hardness. Both the Sandur hills and the Copper mountain range contain unlimited beds of hematite. They are rich in iron, richer than the magnetic iron of Salem and the richest in all India. Though the iron industry is now dead, until recently the softer ores were mined and smelted in a primitive way. The Sandur range also contains manganese ore, besides traces of old gold-workings. There are a number of intensive rocks in both the Archaean and Dharwar systems. The quartz runs and trap-dykes may be specially mentioned. On the eastern side of the Sandur hills one meets with good riband gasper of different hues ranging from red to white. Yet another material is found in these rocks and this is potstone or steatite valuable for building purposes. This has been very finely carved in the small Cālukyan temples in the taluks of Hadagalli and Harpanahalli : (*Bellary District Gazetteer*, pp. 13-21)

It may be noted here that palaeolithics are not peculiar to South India. They are found in larger quantities in several states of Rajputana such as Jaipur in the Narbada valley and in Orissa. They are not, however, to be seen in the Punjab, the Himalayan regions, Assam and Burma.

There is a conflict of opinions among scholars as to whether the use of iron was introduced from Northern India into the South or the other way. (See Dr. Guha, *The Census of India*, 1931, Vol. I, Part III; and Prof. P.T.S. Aiyangar's *Stone Age in India*, p. 48).

30. Pottery in the Neolithic Age was dull coloured and rough surfaced and had but little decoration, whereas the pot of the true Iron Age was distinguished by rich colours and by highly polished surfaces. Typical pottery of the Iron and later Ages has been discovered in Narsipur Sungam and French rocks in Mysore, in Malyam in Bellary and Patpad in Kurnool district.

India was not the only country in which a Bronze Age did not precede the Iron Age, for, according to J. E. Wocel, the Slavonic peoples missed the Bronze Age and passed straight on from the Neolithic Age to the smelting of iron. China is also said not to have known a Bronze Age. (Bruce Foote, *Indian Pre-Historic and Proto-Historic Antiquities*, p. 25).

Neolithic remains side by side wlth the relics of the early Iron Age are found in large quantities in Anantapur, Cuddapah, Kurnool and other districts (see for example the *Cuddapah District Gazetteer*, pp, 8-20).

In the Shevaroy hills, in the district of Tinnevelly, the Ceded Districts, Hyderabad and Baroda, we meet

with plenty of neolithic pottery. Bruce Foote mentions 127 places where he discovered pre-historic pottery. 56 places yielded neolithic type, two of the transitional formation between the Neolithic aud Iron Ages, 60 Iron Age types and the rest specimens of the later Iron Age.

31. Attention should be concentrated on a view that the cremation was primarily a Vedic rite but even after it was introduced into Southern India, the other methods were also practised, Another method, the exposure of the body has thus been commented upon: "*Atharvaṇa Saṁhitā*. XVIII, 2-34 mentions among the *Pitṛs* invoked in the *Piṇḍapitṛyajñā* (offering of balls of rice to the Manes), the *Paroptas* (those abandoned in distant places) and the *Uddhaitas* (those exposed on elevated localities). Exposure of the dead persists to-day in a modified form among the Tibetans and Parsis. Yuan Chwang, the Chinese pilgrim, mentions this as one of the three recognized methods of disposal of the dead in India,"

The editor of the Pudukottah Manual says that the period to which any of the burials under consideration belongs can only be determined by the nature of the associated finds. In cases where only neolithic implements are found without any iron or bronze belong to the pre-historic age. Where urn and megalithic burials contain an abundance of iron implements and vessels and no neoliths, these may be said to belong at the earliest to the Iron Age that succeeded the Neolithic Age and continued into historic times. See my paper on the Disposal of the Dead in S. India in the *Proceedings of Tenth All Indta Oriental Conference*, pp. 530-533.

Page 26; 1. 26.

32. Maritime intercourse affected India according to Perry even about the middle of the third millennium B.C. But the distribution of the megaliths suggests that land routes also have got to be considered as well as sea ones. There must have been contact between Mesopotamia and South India very much earlier. We cannot agree with Dr. H. J, Fleure or any archaelogist who speaks of early immigrations to India from Mesopotamia and Egypt.

NOTES TO LECTURE II

1. For the legend of the Flood, see L, Delaporte; *Mesapotamia* (Kegan Paul, 1925) pp. 20-21, 138-9, 207-8.

Page 31, l. 26.

Sabae (Page 3, Note 1-A in the Bible 'The Joktanite Shiba' occurs),

The kingdom of Shiba embraced the greater part of the Yemen of Arabia Felix. Its chief cities and probably successive capitals were Seba, San'as and Sephar. Seba was probably the name of the city and generally of the country and nation. One Sheba, son of Raamah, son of Cush, settled somewhere on the shores of the Persian Gulf. It was this Sheba that carried on the great Indian traffic with Palestine in conjunction with the other Sheba, son of Jokshan.

2, *The Phoenicians and India: Trade with India:*

The foreign commerce which the Phoenicians carried on with the nations of the interior of Asia may be divided into three branches, according to its three principal directions. The first of these comprises the southern trade or the Arabian-East-Indian and the Egyptian; the second, the eastern, of the Assyrian-Babylonian; and the third, that of the north, or the Armenian-Caucasian. It is evident, from the various particulars mentioned by the Hebrew poets, as well as by profane writers, that the first of these three branches of commerce was the most important. We call it the Arabian-East-Indian, not because we here assume it as

proved that the Phoenicians themselves journeyed over Arabia to India, but because they procured in Arabia the merchandise of the East Indies, for which it was at that time the great market,

The commerce of the Phoenicians, howevcr. was not confined merely to Southern Arabia, but stretched along the eastern coast on the Persian Gulf; "The men of Dedan were thy merchants; many isles were the merchandise of thy land; they brought thee for a present horns of ivory and ebony." Dedan is one of the Baharein Islands, in the Persian Gulf. This shows there was intercourse between Phoenicia and the Persian Gulf on the one hand and between Phoenicia and India on the other. The large countries to which the Phoenician trade extended beyond Dedan could be no other than India; as sufficiently proved by the commodities Solomon (1016-976 B,C.) continued the trade policy of his father David and entered into a commercial treaty with the King of Tyre. The combined merchant navies co-operated in trade and were able to transport "gold of Ophir" and the East to Palestine. The identification of the Ophir of the *Old Testament* has been a bone of contention with scholars. Some take it to be Sopārā, the ancient seaport of the Bombay coast; some as the Sanskrit Âbhīra or delta of the Indus; others seek for it elsewhere in Arabia or in Mashonaland, etc.

It is generally accepted that it must be looked for only in India, and plausibly Sopārā, especially because the ivory of Solomon's throne, his precious stones, his 300 shields of beaten gold; the apes and peacocks of his pleasure gardens, the sandalwood pillars of the Temple should have come from India. The Hebrew Shen habbin (Sanskrit *Ibha danta*) is ivory: the Hebrew

kophy (Sanskrit *kapi*) is ape and the Hebrew *tukhim* (Tamil *tokai*) are peacocks.

(See *The First Letter Book of the East India Company* 1600-1619, edited by Birdwood and Foster (1893) p. xxxi. H. G. Rawlinson *Intercourse between India and the Western World*, (1926), Cambridge, p. 11.

Mr. J. Kennedy in the *Journal of the Royal Asiatic Society* (April, 1898). See also G. Buhler's *Indian Studies*, No. III, pp. 81-82, etc.)

See also Sir W. W. Hunter's *A History of British India*, (Longmans Green & Co., 1919), pp. 23-25.

Rev. Fr. H. Heras in his latest article on the "Kingdom of Megan" to *B. C. Law Volume* agrees with this view entirely.

Memoirs of J.A,S.B., VII, p. 208.

3. *The Early Attempts to cut the Isthmus of Suez :*

The difficulties of the long and perilous desert journeys between the Nile and the Red Sea were long and continuously felt. The necessity to connect these two waterways by means of a canal became more and more clear as trade expanded. It is said that a Sesostris of the twentieth century B. C. made almost the first attempt in this direction. Pharaoh Necho and Darius the Great gave their serious thought to this problem. It was given to the genius of Ptolemy Philadelphus (285-246 B.C.) to build a large port at Arsinoe, the modern Suez. But this had to be abandoned sooner or later owing to the perilous nature of the navigation of the Heroopolite Gulf. Centuries later the immense advantage of the Suez struck De

Lesseps who carried it through successfully. It is shown that merchants preferred to take their goods to the Levantine ports through Aelana, the ancient Ezion Geber (modern Akaba) and Petra. (H. G. Rawlinson, *Intercourse between India and the Western World* (1926), Cambridge, pp. 89-90).

4. Ed. by E. B. Cowell (Cambridge, 1897, III, p. 83). The land of Baberu was Babylon. First a crow and then a peacock was introduced from India by its merchants to Babylon.

5. *Pliny on the drain from the Roman Empire :*

Pliny says that at the lowest computation, India, Seras (Ceras ?), and Arabia drained from the Empire a hundred million sesterces (about £1.087,500) every year—"so dearly do we pay for our luxury and our women ;" again in a more important passage he tells us that India took away from Rome not less than fifty-five million sesterces (about £600,000) yearly, giving in return merchandise which was sold for one hundred times its original cost, that is to say through expenses incurred on the journey. This is confirmed by Chinese sources, for in the Chin-Shu annals we are told that the Parthians and Indians traded with the Roman Empire by sea, reaping profit, and although a corresponding passage in the Later Han annals reads tenfold and implies that "Syria" made the profit, Pliny's statement seems to confirm the higher estimate" (E, H, Warmington. *The Commerce between the Roman Empire and India*, pp. 274-275).

6. *Overseas trade between Rome and South India :*

The evidence available from the classical writers of the West reveals for the reign of Augustus the

following connections between the Cera kingdom and the Pāṇḍya kingdom and the Roman Emperor.

(1) "From the South Indian Cera kingdom (sometimes confused with the Seres or Chinese, because of the soft "c" and the appellation Seri given to the Ceras by the Ceylonese) whence came pepper, and where at some time a temple was built to Augustus at Muziris (Cranganore), perhaps by way of thanks to that Emperor. Hence the alleged "Seres" as ambassadors, unless they were Bactrians (Kuṣāns)."

(2) "From the Pāṇḍyan Kingdom, famous for its pearls, and ruled by kings entitled by the Greeks Pandion. They brought typically Tamil products, precious stones and pearls and perhaps elephants, Probably the Cola kingdom also sent an embassy. All may have been planned as commercial embassies by Alexandrian or Syrian Greeks in order to cut out if possible, the Arabians." (E. H. Warmington, *op. cit.*, p. 37).

Exportation of Roman money to India was really inevitable. The Indian coinage made chiefly from base metals had little exchange value in international commerce. The Tamils accepted Roman money. A Roman currency of Roman coins in the Tamil districts was deliberately established and the Romans used Indian coinage of baser metal for very small change. It is only at a late period that Roman coinage of base metal reached India. Many thousands of Roman coins found in the Tamil kingdoms belong to the first century of the Roman Empire. The coins with the stamps of Augustus and Tiberius particularly those of the latter exceed in number those of any other reign. Gold coins

of Vespasian and of succeeding Emperors are not found in large numbers. Thus according to Thurston's catalogue of the gold coins found at Pudukottai probably about 1898 we have ;

Of the reign of Augustus	...	51	coins
,, Tiberius	...	193	,,
,, Gaius	...	5	,,
,, Cladius	...	126	,,
,, Nero	...	123	,,
,, Vespasian	...	3	,,
Total number in one hoard	...	501	,,

Similarly also the disproportion between the coins of the pre-Nero Emperors and the post-Nero Emperors is marked among the finds at Kalliyamputtur in the Madura dlstrict (Circa 1856), at Kottayam the old Nelcynda (Cera kingdom); at Karuvur in Trichinopoly District, and near Nellore and also at Vinukonda in Krishna District. Coins after the time of Septimius Severus are rare. Similar is the proportion of silver coins found at Pollachi in Coimbatore District in 1800, at Karuvur about 1878 and at Vellalur, Coimbatore and at Yesvantpur near Bangalore in 1891. The export of Roman coin commenced on a large scale in the reign of Tiberius or in the preceding reign of Augustus. Tiberius is said to have complained about the drainage of specie eastward from Rome with the discovery of the monsoon winds by Hippalos (Circa 45 A.D.) The gold and silver coins poured into the chief marts of the west coast of India, and this was more so because of the depreciation of currency by Nero who induced the traders remove all the good coins of the

previous reigns to India. There is no silver coin after Nero's in the Tamil country, nor gold coin until we reach a much later stage of the Roman Empire. Sewell "denies the possibility of Romans having given up the practice of residing in Tamil States through wars between the Pandya and the Cola kingdoms (though some of the finds seem to indicate that hoards of coins were hidden away hastily), and concludes that the appearance of gold coins in more northern districts contrasted with the meagre finds made in the Tamil kingdoms (three finds only haviag occurred in the district of Madura and and none at all in the district of Coimbatore) points to a partial cessation in demand for luxuries paid for by coin and a new impulse of trade towards the acquisition of raw necessaries such as cotton goods paid for by barter, and that the whole development indicates a decline of trade helped by the disastrous fire of A.D. 64, by the extinction of the Claudian line of emperors, by the frugal example of Vespasian, by the cruelty of Domitian, and by the moderation shown by succeeding emperors in their expenditures." Sewell's conclusion that the trade with India in spices, perfumes and precious stones, almost ceased with Nero's death is not quite true. As is shown by Warmington, really speaking. There was a double development as the finds of coins after Nero indicate; first, a development of commerce of the east side of the Peninsula, indicating frequent voyages made round Cape Camorin and up the east coast of India, by Roman merchants as testified to us by the Geography of Ptolemy. They also penetrated into the inland districts of the Tamil and other kingdoms, as can be seen from the finds at Fort Vinukonda and at Athiral in the Cuddapah district; secondly, the absence of silver coins in the country to

the north-west of the Ceras can be explained by the fact that perhaps what was brought down was melted and reissued by the Ândhras and Śakas who coined no gold. Thus Warmington concludes: "This and cessation of coins in the Tamil States seem to reflect a tendency which we may trace or deduce from other material. In the latter half of the firsr century and the second century there was an undiminished demand for spices, perfumes, precious stones, and so on among the Romans, and perhaps an increase in the demand for cotton, but there seems to have been a tendency to shift some of the trade from the Tamil Kingdoms to north-western districts of India, causing the rise of such towns as Simylla, as Ptolemy shews, while at the same time *exchange* of Indian and Roman wares in Tamil land continued unabated and voyages of Romans beyond the Tamils to the East increased largely; but the Tamils themselves started to send their wares so far as possible up the western coast of India in the order to find a more crowded market of Greeks, Syrians, Arabians, Persians, Śakas, Andhras, Kushans, Ceylon, too, adopted the same methods and was seldom visited by "Roman" subjects. The Cera Kingdom was more fertile, more peaceful, more easily reached by western merchants than were other Tamils, and places like Barbaricon, Barygaza, were more easily reached by Persians, Arabians, Syrians, Palmyrenes, Kushans, and so on, than were any of the Tamil Kingdoms. The *Periplus* shows that in his time the pearls of the more southern Tamil States and tortoise shell from various sources were brought to the Malabar marts in order to find a market, that the iron and steel of India (chiefly the central district, not the Sind town, of Haiderabad) was exported solely from North-West India, that the

products of Ceylon (and especially the sapphires of Ceylon, Burma, and Siam) were brought to the marts of Malabar which were in touch with the East Coast of India." (See Warmington, *op. cit.*, pp. 277-917).

7. The ancient Tamils distinguished three kinds of boats. These were those for fishing craft, those for river craft and those for overseas. Taking up the boats used for fishing purposes we find indigenous types of canoe both in Malabar and Travancore, with the exception of cargo lighters of Arab design and snake-boats meant for water festivals in Travancore resembling the Phoenician type of armed galley. Beyond the Cape, over a hundred miles, the Paravas (fishermen, by profession) use boat catamaran and boat canoe resembling Malabar dug-out canoe. These are of two or three logs of wood secured by coir ropes. The boat canoes are named *vallams*, by which term the Mesopotamenan Arab style all boats of canoe-form. In the largest canoe, seven or eight men sail, all for fishing.

We have then another interesting variety called Kalladoni, (literally thief-boat), still in vogue in Kodikarai. One important feature in this is hand impressions to avert what is called an evil eye. Also an eye is carved upon either bow followed by the propitiatory sign of உ (u) *paravi* or horse, together with the name of Amman, the pattern goddess. There is a custom that the crew worship Mariamman at Kodikarai before they launch out into the sea. What is of further interest is that this Tamil custom has been universal. The owners of Kalla-dhonis are said to be Karathurai Vellalas, Pictures of a three masted ship and a royal barge on the walls of the Ajanta caves (660 A.D.) follows this age-long custom. Outside India,

the Greeks, the Romans and the ancient Egyptians adopted this, not to speak of the eye carved on the junks and sampans of China and Indo-China and the boats belonging to the north of Ceylon. The catamaran was the characteristic craft on the east coast upto the delta of Kistna. Beyond this still more primitive form was in use. The shoe-dhoni is an instance seen in the Godavari creeks.

The river craft of South India was four-fold. The earliest was the using of the plantain stem as catamaran still in use in Tanjore and Bengal. The second was the chatty raft as seen at Vellore equally primitive. The third was the coracle seen on the Kaveri, Tungabhadra, the Tigris and the Euphrates. It may be pointed out that hide covered coracles were used by Assyrian wine-merchants down the Tigris when they took their produce to Chaldean cities. This coracle variety seems to have travelled as far as Ireland where the coracle was covered with tarred canvass. The fourth variety was double palm-butt dugout by name Sāngaḍam seen from the Godavari to South India and Ceylon.

There were seagoing ships of South India called Surual. These bear three horizontal white bars, painted with three lines of ash sacred to Siva.

It is claimed that the single out-rigger and balance board designs are both Polynesian in affinity. Whatever this may be, it bears out the trade relations between India and Polynesia. It is noteworthy that Āndhra and Kurumbar coins point to two-masted ships without out-riggers. What is still more interesting is that the Malay term for ships is the Tamil word *Kappal*. Several words of South Indian origin are found in the languages of Malaysia. These further confirm the

march of South Indian civilization to overseas countries.

Thus we see how the Tamil influence was wide-spread in very ancient times. Such definite cases of eye being carved or wide distribution of coracles cannot be easily dismissed as cases of parallelism.

Memoirs of Asiatic Society of Bengal, VII—J. Hornell's article, pp. 152-190; also pp. 216-227.

8. *The Boomerang* (Sanskrit Ṛṣṭi) occurs in the *Māhabhārata*. (*J.R.A.S.*, 1898, p. 379; *J.A.S.B.*, 1924, p. 205).

Huxley who presumed that the Australians were identical with the ancient inhabitants of the Deccan dwelt upon the existence of the Boomerangs in the two countries and upon some remnants of caste in Australia. The following note supplied to Thurston by the then Dewan of Pudukottah may be read with interest;

"The valari or valai tadi (bent stick) is a short weapon, generally made of some hard-grained wood. It is also sometimes made of iron. It is crescent-shaped, one end being heavier than the other, and the outer end is sharpened. Men trained in the use of the weapon hold it by the lighter end, whirl it a few times over their shoulders to give it impetus, and then hurl it with great force against the object aimed at. It is said that there were experts in the art of throwing the valari, who could at one stroke despatch small game. and even man. No such experts are now forthcoming in the Pudukkottai State, though the instrument is reported to be occasionally used in hunting hares, jungle fowl, etc. Its days, however, must be counted as past. Tradition states that the instrument played a considerable part in

the Poligar wars of the last century." (E. Thurston, *Castes and Tribes of Southern India*, Vol. I, Introduction, pp. xxviii-xxix).

"From the multiplicity of evidence recorded (Ancient Egyptian, Africa, Arizona, New Mexico, and Etruscan vases) the boomerang must evidently be regarded as a weapon that did not originate adventitiously with the Australian aborigines, or at any rate upon Australian soil, but was in all probability brought there with the earliest immigrants from the Asiatic continent." The South Indian boomerangs, Professor E. C. Stirling informs me, "lack the blade-like flatness and the spiral twist, which are always characters of the true Australian returning boomerang. The majority of boomerangs in Australia are not intended to return, and indeed it is now difficult to get the returning form." (E. Thurston, *Ethnographic Notes in Southern India*, pp. 555-6).

9. *Hindu Colonization in South-Eastern Asia.*

The expansion towards the south of modern Indo-China and the East Indian islands began, according to Ferrand, in the third or even the fifth century before Christ; Krom is of opinion that expansion to the islands did not start before the beginning of our era. Kauṇḍinya, who started the Indianization of Funan (southern Cambodia and Cochin-China), should be placed, according to Pelliot, in the second half of the first century after Christ at the latest. In the Champa region, still further away (Southern Annam), this process must have occurred a hundred years later. Sumatra, the Isle of Gold Suvarṇadvīpa), and Java, the Land of Barley (Yavabhūmi), were highly flourish-

ing in Gupta times, when, for example, Fa-hien landed on the latter Island."

"This great radiation of Indian influence, extending from Madagascar to Tongking, was not merely an endeavour to acquire material wealth. It also aimed at religious ends. Viṣṇuism, Śivaism, and Buddhism all sought to take root in new soil, apparently without their rivalry giving rise to violent conflicts. The Indianization of the Austro-Asiatic and of the Malayo-Polynesians does not seem to have been the result of of ferocious wars" (Paul Masson-Cursel, Helena De Willman-Grabowska and Philippe Stern, *Ancient India and Indian Civilization*, pp. 110-111, Kegan Paul, Trench, Trubner & Co., Ltd., 1934).

10. *Traces of Links of contact between the Archipelago and Egypt and Africa on one side, and the Archipelago and Yucatan and Mexico and the other:*

The resemblance between the remains at Sukuh and the contemporary edifices in Yucatan and Mexico was striking. From this Fergusson inferred that "the building races of Central America were of the same family as tenative inhabitants of Java." The next question is how and where Java got its culture. The answer seems that India and especially South India should have influenced the early Javanese during the pre-historical period.

Remark is made that "the portals of Sukuh resemble the Pylons of ancient Egypt, such for example, as those at Karnak. It may be noted, however, that similar forms. with a still greater resemblance to those of Sukuh, are still in use among the Haussa (or Howssa), a people of the Sudan, who constitute the larger part

of the population in Sokoto, Adamawa and Gando." This made Stutterheim come out with a theory of Egyptian influence on the art of Eastern Java. But according to our theory the Egyptians were themselves influenced by Indian civilization. Therefore it is not Egypt but India that was responsible for the civilization of the ancient world. (*Cf.* R. C. Majumdar, *Svarṇa-dvipa*, Vol. II, part II, pp. 283-4).

South Indian Influences on Indonesia—A Brief Survey :

Dharmapāla, the head of the famous University of Nālanda, who was born in Conjeevaram and was the son of a high official of that place, rose to be one of the greatest scholars of that age and is said to have spent the last years of his life in Sumatra. His headship of the Nālanda University has been attempted to be fixed in the early years of the seventh century. (See H. D. Sankalia, *The University of Nālanda*, pp. 107-8). Dharmapāla taught for thirty years at Nālanda and thence went to Svarṇabhūmi towards the end of his life. The great amount of intercourse between Śrī Vijaya and South India and Ceylon is evident among others from the Leyden Grant by Rājarāja the Great of Tanjore in the 23rd year of his reign 1007-8 A.D. to the Cūḍāmaṇi-padma vihāra at Negapatam built by Śrimāra Vijayottungavarman, King of Kaṭāha, and of Śrī Vijaya of the Śailendra line, who was probably his feudatory. The Tiruvālangāḍu plates mention the great Nicobars and Takopa in the Malay Peninsula set over against Sumatra among the Cola conquests. A later Cola achieved the conquest of Kaḍāram (Kaṭāha) and generously restored the conquered realm to its king.

Professor Kern has referred, to an interesting paper on certain funeral ceremonies of the Merga Symbiring (Black Tribe), one of the five tribes of the Karo-Bataks round Lake Tobo in the west. The sub-divisions of the Symbiring tribe are Coliya, Pāṇḍiya, Meliyala, Depari and Pelavi (Melavi, *i.e.* Malay?). The first three names are well-known ethnic ones in South India and clearly point to the Dravidian origin of the tribe in question. The name Meliyala is evidently identical with Malayalam; and Kern remarks that "it would be extremely interesting if Pelavi could be identified with the name Pallava."

The form of the lettering of the Koetei in Borneo records bears a certain resemblance to that of the cave inscriptions of Mahendravarman Pallava found at Mahendravādi and at Dalavanur.

The cult of an Agastya migration from the north to the extreme south of India and across the Bay of Bengal to the Malayan Archipelago has been gaining increasing support. According to the *Vāyu Purāṇa* (See Dikshitar, *Some Aspects of Vāyu Purāṇa*, Sec. VII), Agastya paid visits to Barhiṇadvīpa (perhaps Borneo), Kuśadvīpa, Varāhadvīpa, Śānkhyadvīpa, and Malayadvīpa as well as to Java; an Agastya is said to have lived on a hill called Mahāmalayaparvata in Malayadvīpa, as distinct from the Malaya-parvata of South India. An important mountain in Sumatra is still known as Malayu. It is argued that the legend of Agastya's visit to the Archipelago was perhaps a relic of the earliest wave of Brahmanical culture from South India that preceded and prepared the ground for the later Indian cultural migration. We have no evidence of a Śiva temple supposed to have been built by Agastya

in Java, and of the descendants of the Agastya-gotra a clan of South India which had a settlement of their own in the island. Agastya should have developed into "a culture-hero, if not an Hero Eponymos, of the Brahmanic civilization in Indonesia."

Near the earliest Śiva temple of Java, built in the Dieng Plateau of Central Java and referred to in the inscription of Sañjaya, are stone images of Gaṇeśa and Durgā, which savour of a South Indian origin. Among the Hindu remains at Prambanam, there occur a few fine statues of Śiva, Viṣṇu, Brahma and the Trimūrti, which are held to recall the style and iconography of South Indian images of the 9th, 10th und 11th centuries. In his *South India Bronzes*, Mr. O. C. Gangoly mentions the undoubted evidence of the actual transport of a South Indian icon of the Umā-Maheśvara type.

In the island of Bali which was Javanized in the eighth and ninth centuries and consequensly received its hinduization second-hand, are evidences of the transportation of direct influences from India, like the South Indian Pallava-Grantha script of which a modified form was in use (See Stutterheim, *Indian Influences in Old Balinese Art*, 1935, p. 13). Dr. B. Ch. Chhabra in his *Expansion of Indo-Aryan Culture during Pallava Rule*, p. 57. It has been held that the culture of Further India and Indonesia bears an unmistakable stamp of Pallava influence and would justify even the assumption that the Pallavas might have extended their authority over those far-off countries and built up an extensive colonial empire of which they formed the centre and the nucleus, though the Pallava records do not contain the slightest indication of such a state of affairs.

11. *Connection between South India and South China:*

Regarding connection with South China, the Sanskrit inscription of Vocan in Champa (Annam) shows clearly that the connection with India dates as early as the second century A.D. if not earlier. Roman merchants came by sea to Kattigara (Cochin China) about the beginning of the second century A.D In A.D. 166, one of them landed at Kiao-chu which is the present Tong-king.

Southern China seems to have been very early influenced by the Buddhist monks who either sailed from Indonesian Hindu colonies or direct from the motherland; and the Buddhist culture of the South China bears a distinct stamp of South India. (See P. K. Mukerji, *Indian Literature in China and the Far East*, pp. 25-26).

Indian Culture-relations with China:

Maritime connection between Southern China and India and Indonesia began even before the second century A.D.

During the period of the T'ang dynasty the sea-route from China to India was greatly used by traders and pilgrims. The peninsula of Further India and the Islands of the Archipelgo had been hinduized and some of the places had an international reputation as centres of Hindu culture, such as the kingdom of Śrīvijaya, the Kalinga province of Java, and Funan or ancient Annam. Everywhere Sanskrit was studied and Chinese pilgrims found scholars to help them and shelter to rest under. I'tsing himself came by this route. By 618-719 A.D. more than sixty monks had gone to India and her

colonies, about 400 works translated into Chinese from Sanskrit, of which 380 have survived. The last translation work into Chinese from Sanskrit was under the Yuen or Mongol dynasty (1280-1368 A.D.)

12, 13. *Kings Sena I and II of Ceylon and Wars with South India :*

Sena I is also supposed to have begun his reign from A.D. 819-820 (by reckoning backwards from Parākrama-bāhu the Great, according to the *Pūjāvaliya*). In his time there was a Paṇḍyā invasion of Ceylon. The Tamils resident in the country joined them, and Anurādhāpura itself was sacked, The later chronicles state that the Tooth and Bowl Relics were carried off; but there is nothing to confirm this. Sena soon returned to Anurādhāpura, peace having been made.

In the ninth year of Sena II (866-901) his general invaded the Pāṇḍyan country, took and sacked Madura and set on the throne, a pretender, as the Paṇḍya ruler had died of wounds received in battle.

In the reign of Kassapa V (929-939 A.D.) the Pāṇḍyan King Rājasimhan asked for his help against the Colas. But the Sinhalese army which went to India had to return unsuccessful. Under Dappula V (940-952 A.D. *Cir*. 918-9) the Pāṇḍyan king arrived in Ceylon, flying from the Colas. The Sinhalese monarch was preparing to give him help when a sudden strife arose among the princes of the Island, and the Pāṇḍyan had to retire to Malabar disappointed, leaving behind his crown and royal ornaments.

Parāntaka Cola took advantage of the weakness of Udaya III (*C*. A.D. 942-8) and sent an embassy for the restoration of the Pāṇḍyan regalia, left in Ceylon in the

time of Dappula III. On getting a refusal Parāntaka invaded Ceylon and Udaya fled with the regalia towards Rohana. The Colas returned to their own country "leaving the island in great fear" (probably because of an unexpected Rāṣṭrakūṭa attack), and Udaya revenged himself by destroying "the borders of the dominion of the king of Cola."

Under Mahinda IV who married a Kailnga princess, Ceylon was attacked by King Śrī Vallabha, (the Pāṇḍya) whose general was slain. Sena V (*Circa* 991 A.D.) had to suffer from the rebellion of the Tamil residents in Ceylon.

Rājarāja Cola completed his conquests by the capture of Mahinda himself, along with his crown jewels and the Pāṇḍyan regalia, left by Rājasimha. Ceylon became a province of the Cola Empire; and Polonnaruwa was renamed Jananāthapura. Mahinda died in captivity in India.

Varaguṇavarman, son of Śrī Vallabha, was apparently the Paṇḍyan king who invaded Ceylon under Sena I. For the inconsistencies and contradictions both chronological and otherwise, regarding the relations of Sena I and Sena II with South India, see Nilakanta Sastri, *The Pāṇḍyan Kingdom*, pp. 70-71; also the *Mahāvaṁsa* account of the Ceylonese conquest of Madura by Lankāpura.

Ceylonese Influence on the Tamils:

In the reign of King Gothabhaya (248 to 251 A.D.) there arose in addition to the Vaitulyan heretics, a third sect known as the Sahalya and a body of 60 monks were banished by the king and took ship to India where they settled down in the town of Kāvira (Kāveripaṭṭinam),

and prospered under the continued patronage of the people of that place.

King Elara, a "Damila of the illustrious Uju tribe" invaded the island from the Cola country, usurped the throne of King Asela (205 to 161 B.C.) and ruled the kingdom for 44 years administering justice with impartiality to friend and foe. He not merely tolerated Buddhism, but was one of its best friends.

See H. Kern, *Manual of Indian Buddhism* (Strassburg, 1896) pp. 124-5. G. Turnour, *The Mahāvaṁśa*, Ch. XXXVII; W. Geiger, *The Mahāvaṁsa*, Ch. XXVII; J. M. Senaveratna, *The Story of the Sinhalese*, Vol.II — Dutugenmina to Mahāsena, Chs. XLI-XLIII.

Ceylonese *bhikkhus* and even laymen frequently crossed over to South India and thence walked all the way to Buddha Gaya, taking about six months for their journey, the alternative route for them being a sea voyage to Tamra-lipte in Bengal. Brahmans, evidently from South India, were mentioned as colonists living apart in villages.

The frequent Tamil invasions and usurpations after Parākramabāhu disorganized the Buddhistic church of Ceylon; and Kalikāla Sāhitya Paṇḍita Parākramabāhu who reigned at Dambedeniya about the middle of the thirteenth century restored the Church. He is said to have brought over monks from the *Soli* country in Sonth India and to have established monasteries and *parivenas* and encouraged learning. This shows that Buddhism had not become altogether extinct in that epoch in the Tamil country.

14. *Rise and Growth of a Tamil kingdom in North Ceylon:*

Ibn Batuta visited North Ceylon in 1344 and found the north of the island, including the port of Puttalam, in possession of Ârya Cakravarti, king of Jaffna. The kingdom came into being as an independent state about the thirteenth century and its rulers, known as Ārya Cakravartis, claimed to be of the Gaṅga-vamśa. They were very powerful in the second half of the fourteenth century, but soon aferwards became tributary to Vijayanagar. The Jaffnese rulers of the mediaeval period had the titles, Pararājaśekharan and Segarajaśekharan, alternatively in the order of their accession like the Pāṇḍyas of the second Empire who called themselves Jaṭāvarman and Maravarman of their accession and like the Colas alternating the titles Parakeśari and Rājakeśari. Valentyn, the Dutch traveller, mentions an invasion of the kingdom of the Canarese who were probably the Vijayanagara people. In 1591 the king of Jaffna came under Portuguese control; in 1619 the ruling dynasty was deposed, though futile attempts were made to revive it in the two following years by the Nāyak of Tanjore who claimed to be its suzerain.

Raghunātha Nāyak of Tanjore wanted to help the Jaffanese ruler of the time *Circa* (1615-6) and crossed the Gulf of Mannar by means of a chain of boats.

See the *Yālpāna Vaibhava Mālai* of Mayilvāhana Pulavar, composed in the beginning of the 17th century; *The History of Jaffna in the Portuguese Period* by the Reverend S. Gnanaprakasar; *Ancient Jaflna* by C. Rasanayakam, and *The History of Jaffna* in Tamil.

15. *The Carians*:

According to Herodotus the Carians came to the mainland from the Islands. Can it not be that Caria derived from Kera or Cera?

Thucydides believed that the armament of the Carians was better than that of the Hellenic settlers in Asia Minor since these adopted their helmets and shields with the plumes and the grips. As early as the seventh century B.C. Carian soldiers were requisitioned as soldiers of fortune. The *Iliad* refers to their practice of fine handicrafts in metal, ivory and leather; and later authors and the cutting of precious stones and purple-dyeing and credit them with a metric system, with improvements in ship-building, with refinements of music and the invention of certain musical modes, with an apparatus for writing, and with some improved form of mill for grinding corn. (Dr. Hogarth in Vol. II of *The Cambridge Ancient History*).

16. Still in use at Muscat by the people of Socotra. (See Wilson, *The Persian Gulf*, pp. 8, 21 and 27).

Sailors of primitive races were very conservative; and it is said that their earliest canoes can enable us to descry the Stone Age man fighting the sea, The aborigines of Australia and Tasmansa have been traced back to Indonesia.

The ancestors of the Maoris were Polynesians, who, coming originally from Indonesia, voyaged to the western-most islands of the Pacific, and thence spread to the Fijis and Central Polynesia. Legend says that they conquered the primitive Melanesian inhabitants and absorbed them.

The ancient Indonesians and Polynesians developed great constructional and navigational skill. One may note the recorded long voyages even of the average Pacific canoes within comparatively recent times.

(J. Holland Rose, *Man and the Sea*, pp. 168 and 173-174).

17. W. J. Perry *op, cit.*, p. 24. The theory that Egypt was the country first to discover irrigation or agriculture cannot stand. From the earliest times known to archaeology and history, the Kaveri delta in Southern India specialized in rice cultivation while the Indus region specialized in wheat.

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The Chalcolithic, people of the Indus in the third, and fourth millennia B.C. cultivated wheat and barley as well as the date-palm. They had domesticated the humped zebu, buffalo and short horned bull, besides the sheep, pig, dog, elephant and camel ; but the cat and probably the horse are unknown to them.

For transport they had wheeled vehicles, to which oxen doubtless were yoked. They were skilled metal workers, and had a plentiful supply of gold, silver, and copper. Lead too, and tin were in use, but the latter only as an alloy in the making of bronze. With spinning and weaving they were thoroughly conversant. Their weapons of war and of the chase were the bow and arrow, spear, axe, dagger and mace. The sword is not to be seen ; nor is there any evidence of defensive body armour. Among their other implements, hatchets, sickles, saws, chisels, and razors are made of both copper and bronze ; knives and celts sometimes of these metals ; sometimes of chert or other hard stones. For the crushing of grain they used the muller and saddle-quern but not the circular grindstone. Their domestic vessels were commonly of earthenware turned on the wheel and not infrequently painted with

encaustic designs, more rarely copper, bronze, or silver. The ornaments of the rich were made of the precious metals or of copper, sometimes overlaid with gold, of faience, ivory, earnelian, and other stones ; for the poor they were usually of shell or terracotta. Figurines and toys, for which there is a wide vogue, were of terracotta. Shell and faience were freely used, as in Sumer and the West generally, not only for personal ornaments but for inlay work and other purposes. With the invention of writing the Indus peoples were also familar, and employed for this purpose a form of script which, though peculiar to India is evidently analogous to other contemporary scripts of Western Asia and the Near East." (Ref. to John Marshall, *Indus Civilization* ; M. S. Vats, *Excavations at Harappa*, Vol. I, pp. 5-6).

18. O. G. S. Crawford, *Antiquity*, VI, 259. A bead of amazomite from the Nilgiris was only up from a pre-diluvian layer at Ur. It may also be noted that green felspar was also in Egypt from predynastic times.

19. *Arch. Suvey of India*, Annual Report, 1902-3, p. 120.

20. Earnest Mackay takes a definite view that the Mesopotamian beads are of Indian origin (*J.R.A.*S. for 1926, pp. 696-701). The same must be said of the Kish beads of lapiz lazuli (vaiḍūrya) which should be traced to Salem District of South India,

21. *The Worship of the Mother Goddess* :

The personification and worship of the earth was wide-spread among the ancient peoples. Among the ancient Aryans of India, the Sky and Earth were personified as husband and wife under the names of

Dyaus and Pṛthivī, the father and mother of all living creatures. In the *Atharva Veda* there is a long and beautiful hymn addressed to the Goddess Pṛthvī. (See Dikshitar, *The Lalita Cult*, Madras University). Among the ancient Greeks the true Goddess of the Earth was Gaia or Ge whose name means actual material earth and is constantly used in that sense by writers from the time of Hesiod. The worship of Mother Earth was very ancient at Delphi, at Olympia and at Dodona. The ancient Romans worshipped the Earth Goddess, by sacrificing a pregnant cow. The Earth Goddess was associated with Ceres or Demeter, the Goddess of corn.

In Babylonian mythology there was the Earth God Enlil who was associated with the God of the Sky Anu and with the God of water beneath the earth Ea. There were images and clay figures of the God, representing him with human face, long hair and beard. There was also his wife, Ninlil, a Goddess of procreation and fertility, whose name is only a feminine form of Enlil. J. G. Frazer, *Worship of Nature*, p. 348.

Among the ancient Egyptians, the Earth was personified as a Male God married to the Sky Goddess. He was named as Seb or the Keb and his wife was Nut. He personified both the element Earth and the surface of the Earth on which trees and plants grew. He was identified by the Greeks with Cronus. The chief seat of his worship was at Heliopolis ; *i.e.*, the city of the Sun, where he and his wife laid and hatched a great egg from out of which the Sun God burst out.

The Chinese personify and worship the Earth as a mother goddess, the counter-part of the sky or heaven in his capacity of father God. The worship of mother

Goddess, Earth. can be traced in China from the second century B C. if not earlier, In the reign of the Emperor Wu, 140-137 B.C. the cult of the heaven and earth attain importance ; and this natural dualism appears as the supreme expression of the Chinese religion.

Among the Oraons and other tribes of Central India, the worship of Dharti Mai is widely prevalent. There were periodic festivals for the purpose of stimulating the fertility of Mother Earth which included human sacrifices also, that were particularly prevalent among the Khonds of Orissa.

Even among the Africans of Western Africa like the Bobos the worship of Mother Earth was long prevalent, while among the Red Indians there was the practice of the personification of the Earth as their mother, as also the belief that their first ancestors issued from it as children from the womb. The Earth Goddess was the mother of the gods among the Aztees. The terracotta figurines of mother goddess in Crete resemble exactly those discovered in Mohenjo Daro. See also O. C. Gangoly. The Earth Goddess in Buddhist Art, *I.H.Q.*, XIX, pt. 1.

22. See *Śilappadikāram*—Canto XVI, *ll*, 8-17. Has the word 'Aiyyayi' any connection with 'Ai' or Aia or Aya who is the wife of the Sun God among the Babylonians meaning the word, bride? The Babylonian Sun-God had a numerous progeny ineluding Justice, Right, Meadows, Dreams, etc.

Page 45, l. 28.

See J. G. Frazer, *The Golden Bough* (abridged ed.), 1923, pp. 330-1.

23. See J. G. Frazer, *op. cit.*, p. 331.

24. *op. cit.* p. 331.

25. See Dikshitar, *The Matsya Purana: A Study.*

26. This subject is fully treated in J. Ph. Vogel's *Indian Serpent Lore* (Arthur Probsthain, 1926) with suitable illustrations.

27. According to H. R. Hall "In Babylonia Ishtar—Ninni was a star-goddess, in Syria Ashtoreth-Taint was a moon goddess also, and in Anatolia the great Mother and Altis, in Syria Astarte and Tammuz, seem to be the female moon attended by the less important male Sun," *The Ancient History of the Near East*, pp. 207-8 (8th edition).

28. Among the Babylonians, the Sun-God Shamash was seemed to be the son of the Moon-God. An early ruler of the Ur calls the Sun-God the offspring of Nannar, which is one of the names of the Moon-God; and Nabonidus, the last native king of Babylonia, assigns to him the same father, so that from first to last the Sun-God ranked below the Moon-God in dignity. His inferiority was marked in other ways. His name is said to signify "attendant" or servitor. The subordination *of* Sun-worship to Moon-worship is a peculiar feature of early Babylonian religion. (See J. G. Frazer, *The Worship of Nature*, pp. 530-531).

29. "There is undoubtedly much in Babylonian region and myth that can be paralleled in religious literature of the Hebrews, though whether this Resemblance is due to the ancient spread of Babylonian culture into Canaan and Its continuous influence from the earliest days, to an actual migration of an Abrahamic clan into Canaan from north of the Chaldees by way of Harran, or simply to the influence of the Babylonian

environment during the Captivity, cannot yet be determined with certainty. Perhaps all three causes combined to bring about the resemblance." (Hall, *The Ancient History of the Near East*, 8th edition p. 209).

30. Page 49, l 10.

The Worship of the Bull:

The Cretan bull was a natural symbol of power and strength. The bull-leaping sports had a quasi-religious character and therefore some sanctity attached itself to the bull. But there is no direct authority for speaking of a bull god in Crete. (See p, 274 of Bendlepury. *The Archaeology of Crete: An Introduction*, 1939),

There are ruins of the Middle Minoan Period of a painted relief in plaster, of a scene from a bull-ring.

The bull was always sacrificed to God Poseidon and its blood was drunk by the priestess to secure inspiration. It was looked upon as an emblem of the thunder god, as a symbol of the Sun and a type of re-reproductive energy. Among the Hittites it was worshipped as a symbol of thunder and fertility and it was regarded as the symbol of the Father God. Its testicles were used in the rites of Cybele and of Attis.

The bull also indicated the corn spirit and it was sacrificed at the Zulu festival of first fruits. It was used as a scape-goat in Ancient Egypt. The bull was an important element in the Mithraic religion. Bull fights and athletic games were indulged in at the festivals of new fruits.

31. See G. Glotz, *The Aegean Civilization* (Kegan Paul, 1925) pp. 293-5. Bull-leaping was one of the

national sports in Crete. There is a fine illustration on p. 295.

See also, A. A. Trever, *The Ancient Near East and Greece*, pp. 123-8.

32. The word 'Kerethi' (Kerethi or Cherethim) is rendered into Cretans in the Greek version of the Bible. The inhabitants of the Palestinian Coast have a tradition that they were of Cretan origin. The Cretans were most likely connected with the people of Syria and Palestine.

It is a moot point whether this Kerita has any connection with the Kirātas, or the wild tribes of South India. Greece owed her culture to Crete and Asia Minor. These have got their inspiration from Egypt, and probably from Sumeria. Tunisia was indebted to India. Waddell is of opinion that Egypt played no significant part in the diffusion of civilization.

33. See R. G. Bhandarkar, *Vaiṣṇavism and Śaivism and Minor Religions*, pp. 114-115.

34. *The Matrilineal System:*

A distinction has got to be made between mother-kin system and mother-rule and the former does not imply the latter. Mother-rule is not prevalent in many of the advanced communities which follow mother-kin. Sir J. G. Frazer explains the nature of mother-kin in the earliest society and its effect as manifested by the progress of time; he says that the tracing of descent and inheriting of property through the mother alone does not by any means imply the government of the tribes by women. Mother-kin does not mean mother-rule. On the contrary, the practice of mother-kin

prevails most extensively amongst the lowest savages, with whom woman was always the drudge and often his slave. As in Egypt, descent in Crete was through the female line.

"The prevalence of mother-kin in regard to descent and property has not taken the actual government from the hands of men."

35. See Dikshitar, Marumakkatāyam and Sangam Literature, *Z.D.M.G.*, Vol. IX, No. 3, p. 255. *ff.*

36. The cock was an emblem of the priest of Attis in Egypt and also of the corn spirit and it was sacrificed on the harvest field. Apollo was a boy.god and Murugan like Apollo was the embodiment of youthful vigour and charm.

37, V. Chockalingam Pillai, *The Origin of the Indo-European Races and Peoples,* 1935.

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